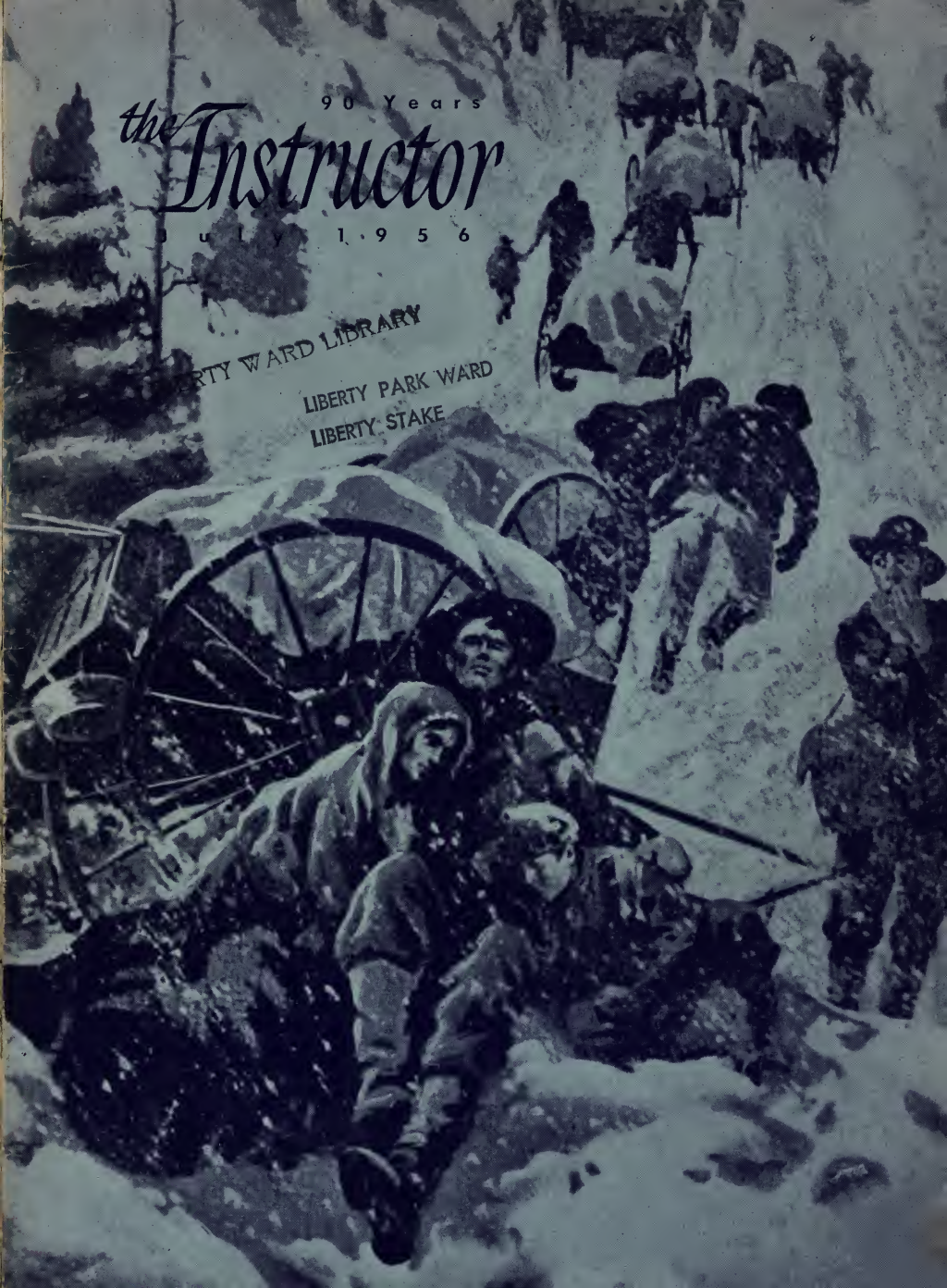


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JULY, 1956

Volume 91, Number 7

The Instructor is devoted to teaching the Gospel in the classroom and home.



OUR COVER

WHEREVER there are members of the Church, July will always be Pioneer month; and no chapter of pioneer history so touches the heart as does the story of those who packed their goods in flimsy carts and set their faces toward the West.

We know, now, that it was unwise for some to start so late in the season; and we know that wranglings to delay until another year should have been heeded. But it was still summer. Many remembered the recent winter, with its cold, its hunger, its sickness and death. Surely the long trail could not be more unkind than winter by the Missouri. The trail beckoned invitingly; and somewhere beyond the horizon Zion, like an earthly Paradise, awaited the impatient travelers. How could they know what tragedies lurked among high mountains, with their early snows and bitter cold?

Some forgotten poet has expressed the urge that impelled the handcart pioneers forward:

"To that far land where earth attains the skies,
Adventure on;
There waits your enterprise."

The picture on the front cover is adapted from the work of Edward T. Grigware and is a part of the meetinghouse mural of Cody Ward, Big Horn (Wyoming) Stake.

—Kenneth S. Bennion.

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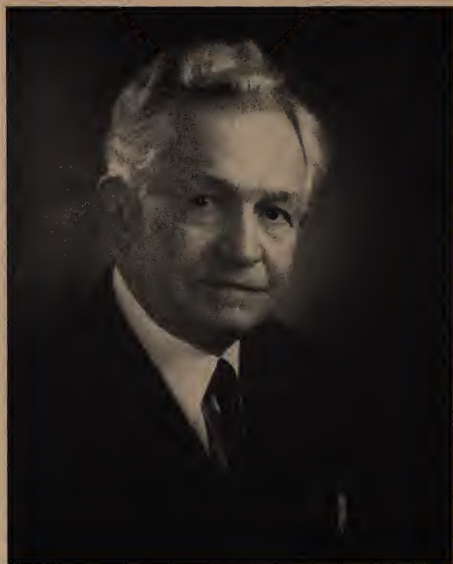
YOU'LL WANT TO READ . . .

► Which version of the Bible is accepted by the Restored Church—and why? Read "Books and Other Teaching Helps," page 213.

► "Nellie Unthank waddled through life on her knees. In poverty and pain she reared a family of six children, but never asked for pity or charity because of her tragic handicap." Read "She Stood Tall on Her Knees," page 196.

► Is there a reason why Chinese-American youth have almost no record of juvenile delinquency in the United States' largest cities? Read "Home Is the Fountainhead," page 204.

► A Navy man uses flags in enlistment work. Read "Notes from the Field," page 218.



PRESIDENT DAVID O. MCKAY

The wealth inherited must neither be buried nor squandered, . . .

“This Is the Right Place”

By President David O. McKay

ONE hundred and nine years before July 23, 1956, Brigham Young and the main body of the Pioneers ascended and crossed over Big Mountain. On that morning, the Great Salt Lake, remnant of an ancient sea, a shimmering jewel in an unadorned setting, reflected the dancing rays of light that leaped over the Wasatch Mountains. Like the valley that fringed its briny shores, it was little known by the outside world. The Catholic priest, Escalante, and his brave companions, had undoubtedly heard of it in what must have seemed legendary tales. That was in 1776, the year of the Declaration of Independence. But Escalante did not venture sufficiently far north to prove the accuracy of the tales about the inland sea of salt. He contented himself with a view of Utah valley and its fresh water lake.

James Bridger, Peter Skeen Ogden, Etienne Provost

and other hunters and trappers had trodden the trackless waste of Salt Lake Valley and had perhaps tasted the briny lake, but until the morning of July 22, when nine men, under instructions from Brigham Young, moved out of “a gorge,” now Emigration Canyon, and traveled from the banks of Mill Creek to the south branch of City Creek, not a human habitation broke the monotony of the sagebrush expanse, except perhaps an Indian wickiup or the fort of Miles Goodyear on the banks of the Weber River.

At noon, these nine men formed a camp and “bowed themselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicated this land unto Him for the dwelling place of His people.”

As Brigham Young and the main body of the Pioneers came through Emigration Canyon out into the

valley of the Great Salt Lake, they gazed upon a barren landscape so uninviting and desolate that one of the three women in the company, out of sheer disappointment and hopelessness, broke down and wept. Truly to her, and to others of the company, it must have seemed impossible that in such a desert place could be fulfilled the prophecy of their first great leader, Joseph Smith, that the Saints "would become a mighty people in the midst of the Rocky Mountains."

And yet, in our day, that prophecy has become a reality.

"God has shown me," said President Young, "that this is the spot to locate his people, and here is where they will prosper; he will temper the elements to the good of the Saints; he will rebuke the frost and the sterility of the soil, and the land shall become fruitful . . . and we shall build a city and a temple to the most high God in this place."

Of this historic event, President Wilford Woodruff writes as follows:

He Had Seen the Valley Before

"When we came out of the canyon into full view of the valley, I turned the side of my carriage around, open to the West, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion, he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: 'It is enough. This is the right place. Drive on!'"

As that small group of Pioneers looked upon what appeared to be a sterile desert, so today the Church faces a world lying in moral lethargy and spiritual decline. A sense of responsibility to build up the Kingdom of God inspired the founders of the Church, and with pride we look in retrospect upon achievements wrought.

"If Mormonism is able to endure unmodified until it reaches the third and fourth generation," said Count Leo Tolstoy, "it is destined to become the greatest power the world has ever known."

With that same faith and invincible resolution manifested by the Pioneers a century ago must the Church face the re-spiritualizing of a spiritually decadent world. In this gigantic task this people may seem as insignificant, misjudged and impotent as were the Pioneers when they faced the barren wastes bordering the great inland sea, but in less than a century sterile soil was changed to productivity, thriving fields and orchards supplanted sagebrush and sego roots, cities and towns formed a western commonwealth.

So may people declining toward godlessness be led toward a nobler civilization, for there is inherent in the Restored Gospel the greatest spiritualizing power ever revealed to man. To be true to our heritage we must face with fortitude and unflinching courage the great duty that is ours—the spiritual rejuvenation of mankind.

To paraphrase the words of Thomas Carlyle, no one can look however imperfectly upon the aspirations and accomplishments of the men and women who founded this western empire without being profited thereby. They are "flowing light-fountains of native, original insight, of manhood and heroic nobleness; in whose radiance all souls feel that it is well with them."

That which made the Utah Pioneers truly worthy of the homage we pay them, and which will enhance their greatness in future years, is not the mere fact that they endured persecution, suffered privations, subsisted in a wilderness and made a thousand-mile journey across the plains without a death or even a serious mishap—achievements, it is true, worthy the praises of posterity—but what made them truly great was the fact that no matter how intense their suffering or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress.

First and foremost was their unwavering faith in the existence and nearness of God their Father and of His son Jesus Christ. Every day of that toilsome journey was begun by prayerful devotion. Instructions were given that "at five o'clock in the morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon." To foster reverence is to develop in man his noblest virtue.

To be prepared for any eventuality was a second fundamental requirement. Theirs was physical danger, and "every man must carry his loaded gun or else have it in his wagon where he can seize it at a moment's notice." "Wagons must be kept together and not separate." After arriving in the valley, adobe "forts" and stockades were built as precautionary measures.

The youth today face enemies also—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation to meet these enemies is as imperative now as when the Pioneers moved toward desert, wild animals and stealthily skulking Indians.

Buried Any Dream of Luxury

Of the Utah Pioneers Judge C. C. Goodwin writes: "All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comfort or luxury came to them, they made a grave in their hearts for that dream and buried it that it might not longer vex them."

Hardman once said, "It would be more honorable to our distinguished ancestors to praise them in words less, but in DEEDS to imitate them more."

The best way to honor the Pioneers is to emulate and make practical in our daily lives the ideals and virtues of strength that animated their lives.

Faith, reverence, frugality, industry, and a willingness to serve their fellow men were ideals taught, and to a remarkable degree practiced, in the daily lives of the Pioneers.

Ours is a rich heritage. The wealth inherited must neither be buried nor squandered, but should be handed down to posterity with a ten-fold increase. Today, we, the descendants of those intrepid Pioneers, ride over paved highways, look with pride upon a city with comfortable homes, of towering business blocks, of churches, schools and transportation arteries leading to every great center of the world.

Now, rich in material accomplishment, let us ever cherish that integrity and faith triumphant which inspired the Pioneers when their valiant, God-fearing leader, President Brigham Young, said: "This is the right place."



There Is Freedom for Your Child

*By Mary Gardner**

OUR Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Of all the rights guaranteed us, liberty is the one we enjoy the most and often appreciate the least. What would life be without liberty? How could we pursue happiness without liberty?

Recently, I had the privilege of being a delegate to the "model" United Nations at the University of Utah. I represented a delegate from the Philippine Republic to the Human Rights Commission. In preparation for this responsibility, I began to read the reports and pamphlets from the United Nations, statistics on human rights and speeches made by important authorities on the subject. I was even privileged to meet some of the people connected with the United Nations, including Gen. Carlos P. Romulo of the Philippines who gave me first-hand information on the status of human rights in other countries.

I was surprised to learn that many of the freedoms we take for granted are virtually unknown in some other countries. I was even more astonished to find that some countries do not believe society is capable of using freedom without being destroyed by it.

We believe the right to freedom is divine and eternal and should be universal. It cannot be taken away from us. We have enjoyed freedom since early childhood.

A little child has freedom of speech. He says what he feels like saying when he feels like saying it.

He will wonder who made the earth and the grass and the sky. He believes there is a greater Being who is responsible for the world and all that is in it. He speaks to God in his own way. He has freedom of religion.

If there is a group of children playing on a street corner and a child across the street sees them, he will not stop to think "Do I have the right to assemble?" He will run over to join them in their fun.

Then, if this little fellow is hit with a rock that another playmate has thrown, he will run home to tell his mother or father or big brother. He assumes he has the right to petition for redress of grievances.

All of these actions come naturally to children.

We of the United States of America are very fortunate to have these same freedoms and rights, as well as many others, guaranteed us through our Constitution and its Bill of Rights. Citizens of some other countries have similar rights.

We use some of our precious rights every time we go to church: Freedom of assembly allows us to meet together, without restriction, to enjoy our beautiful church buildings and group participation. Freedom of religion gives us the right to believe in God. We may worship God as we choose. We have our free agency. Freedom of speech gives us the opportunity to teach the Gospel to others.

We enjoy these freedoms and these blessings every Sunday; yet how often do we stop to think how much they mean to us or how easily we could lose them by carelessness and neglect? God grants liberty to those who love it and are always ready to guard and protect it.

We must not abuse our rights and privileges or we may lose them. We must learn to appreciate them and help others to appreciate them and not take them for granted as we sometimes do. We must leave for future generations the wonderful blessing of freedom that has been our heritage. We must look forward to a time when freedom will be universal and work toward that goal.

*Bonneville Ward, Bonneville Stake, Salt Lake City.



For in spite of her handicap, she earned her keep and justified her existence.*

By William R. Palmer

PRIVATION and hardships were the common lot of pioneers who braved a home in the Great Basin. These conditions repeat themselves with such universality in early Utah life that they may be taken for granted.

But here is a story unlike any other and surpassing most of them in the qualities of sheer heroism. It is the story of a woman who, in spite of crushing handicaps, carried on the highest mission of womanhood. Her name was Ellen Pusell Unthank, but she was called "Nellie" by her friends and kinsfolk.

Nature did not bestow uncommon beauty of form or feature upon her and circumstances denied her the advantages of education and culture, but the master sculptor, time, chiseled deep, strong lines of courage, strength, patience and kindness upon her face.

Year in and year out she scarcely moved outside the limits of her own dooryard. Pain was the price of every step she took, and her physical world was bounded by the vision from her own humble doorstep.

Nellie, when nine years of age, left her home in England to come with her parents to Utah where they could worship with others of their

faith and assist in building a new Zion. She was youngest in a family of 13. The father worked hard in the factory, but there was never enough income from his labor to supply the family with more than the barest necessities. The circumstances of the family in England were such that the children were often put to bed without supper so the missionaries who chanced to call might be given food to eat.

Nellie's mother, Margaret Perren Pusell, attended the first meeting of the Mormon Church in England. It was held in the Rev. James Fielding's church, Vauxhall Chapel, in Preston. July 30, 1837, only eight days after that first meeting, nine converts were baptized by Heber C. Kimball in the River Ribble. Two days later another baptismal service was held and Margaret Perren Pusell was one who accepted the ordinance on that occasion. She was probably the second woman in England to be confirmed a member of the Church, the first being Miss Jeannetta Richards with whom Margaret raced to the water's edge.

Great prejudice developed at once against the Church because of its claims to new revelation and a restored Priesthood, and some who

joined were afraid to let the fact be known. Three months after Margaret Pusell was baptized, her husband Samuel Pusell, much troubled in mind about what might happen, made the humble confession to his wife that he had secretly joined the Mormons. The joy of both was beyond expression when she confessed to him that she, too, had joined the Church a month earlier than he and had prayed every day that he would see the light and accept it.

May 25, 1856, the father and mother with five children, sailed from Liverpool on the ship *Horizon* for America. On the vessel were 856 Saints bound for their Zion.

Unable for financial reasons to purchase wagon outfits to cross the plains, many of this company of emigrants under Captain Edward Martin stopped three weeks at Iowa Hill to build handcarts. It was July 28 before they were ready to start.

Because they were to pull their own provisions and supplies by hand, the weight of their load was cut to the last possible pound. No extra clothing or bedding or food or cooking utensils could be taken. If the nights grew cold in the mountains, they could double up or build

*Reprinted from *The Instructor*, Vol. 79 (April, 1944), pages 152-155.

camp fires to supplement the warmth of their bodies.

As long as the weather remained open, they made excellent progress and they were a happy, marching, singing army on their way to Zion. As they passed Florence, Neb., there were 575 persons in the company and 145 handcars.

Trouble fell fast and heavy upon these brave souls when snows began to fall upon them as they reached the mountains. They were poorly clad and with insufficient bedding to sleep warm, and the prairie fuel, the buffalo chips, was soon covered deep in the snow. Food ran short and daily rations were repeatedly cut until they reached almost the vanishing point. Still the company struggled on.

Deaths were now occurring every day. The aged and the weak sat down to rest and never arose again. Every morning there were some whose eyes never opened to see the new day. The dead were wrapped in a sheet and buried in the snow for no one had the strength to dig a hole in the frozen earth. The Church sent men in the spring to inter these bodies but wolves had done their work and few of the scattered bones could be identified.

Nellie's parents were among those who died and were laid to rest in snow banks. But those who died and were laid to rest in the snow perhaps were most fortunate of all. They were through with their suffering and had gone to their reward.

Rescue Teams Sent

President Brigham Young in Salt Lake City, knowing that the handcart company was out on the plains, grew very anxious about them. Winter had set in early and he knew they were out in the snow. At the opening session of the October conference he called for volunteers to go at once to their rescue and some teams were started before nightfall.

The handcart company was found almost buried in snow 16 miles above the Platte River bridge. Nellie Pusell had her tenth birthday there. The company was in a truly pitiful condition. They were dying fast from starvation and cold and nearly all of them had frozen hands and feet and ears. Nellie's feet were badly frozen.

The rescue wagons gathered them up and took the sufferers to Salt Lake City where the Church saw to it that they were cared for.

Poor little Nellie, nothing could

be done to save her feet. When they took off her shoes and stockings the skin with pieces of flesh came off too. The doctor said her feet must be taken off to save her life. They strapped her to a board and without an anesthetic the surgery was performed. With a butcher knife and a carpenter's saw they cut the blackened limbs off. It was poor surgery, too, for the flesh was not brought over to cushion the ends. The bones stuck out through the ends of the stumps and in pain she waddled through the rest of her life on her knees.

Nellie and Maggie came with handcart friends to Cedar City and both of them married here. Maggie became the wife of Jack Walker and reared a large family. Nellie became the plural wife of William Unthank and she, too, raised a goodly family.

William Unthank's first wife, Mary Ann, was a cultivated English lady but she bore him no children. She encouraged William to take another wife and he took two. Ellen Fusell and Margaret Smith were sealed to him on the same day and in the same ceremony.

Nellie Lived in a Log House

Margaret was a widow and had a little home. William built a little house for Nellie just across the doorway from Mary Ann. Mary Ann was kind to Nellie. She waited upon her in sickness and helped her raise her children. She took one little girl and reared her as her own.

While William was building that little adobe house in Mary Ann's backyard, Nellie lived in a one room log house in the lower end of town. It had one door and two windows, a dirt floor and a fireplace with a smooth rock hearth before it. Nellie kept damping and scraping that dirt floor until she had it as hard and smooth as pavement. That floor was never swept. It was mopped up every day with a damp rag and no spot of dust or stain was ever left upon it.

Every Saturday the hearth was whitened, clean muslin curtains were hung at the windows and around

the goods boxes which served as cupboards. Old timers who remember say Nellie's little log home was neat and cozy, and there was a fragrance in its very cleanliness.

Those stumps were festering, running sores as long as she lived. She never knew a moment of freedom from pain. To her, pain and suffering was the normal condition and freedom from it was the rare moment of forgetfulness. Dr. George W. Middleton offered to fix her legs by cutting the bones off farther up and bringing the flesh down over the ends so they would heal and enable her to wear artificial limbs, but the horrors of that first amputation were so vivid in her memory that she could never consent to another operation.

Reared Six Children

And so Nellie Unthank waddled through life on her knees. In poverty and pain she reared a family of six children but never asked for favors of pity or charity because of her tragic handicap. William was a poor man and unable to provide fully for his family; so Nellie did all she could for herself. She took in washings. Kneeling by a tub on the floor she scrubbed the clothes to whiteness on the washboard. She knit stockings to sell, carded wool and crocheted table pieces. She seldom accepted gifts or charity from friends or neighbors unless she could do a bundle of darning or mending to repay the kindness.

The bishop and the Relief Society sometimes gave a little assistance which Nellie gratefully accepted, but once a year, to even the score, she took her children and cleaned the meetinghouse. The boy carried water, the girls washed the windows and Nellie, on her knees, scrubbed the floor.

This heroic woman gave to William Unthank a posterity to perpetuate his name in the earth and he gave her a home and a family to give comfort and care in her old age.

In memory I recall her wrinkled forehead, her soft dark eyes that told of toil and pain and suffering, and the deep grooves that encircled the corners of her strong mouth. But in that face there was no trace of bitterness or railings at her fate. There was patience and serenity for in spite of her handicap she had earned her keep and justified her existence. She had given more to family, friends and to the world than she had received.



Nellie's log home was neat and cozy.

The Sermons behind Their Music

Compiled by Arthur S. Anderson



In Mysterious Ways

God Unfolds His

Plan

ONE foggy night in London, long before the birth of the Prophet Joseph Smith, a discouraged young man called a coach and asked to be taken to a wharf on the River Thames. In a deep depression, he contemplated taking his own life—a life that had been filled with almost continuous disappointment and despair, beginning with the premature death of his mother.

As the cab rolled along over the noisy cobblestones, it was swallowed up in the heavy London fog. According to one account, the driver lost his way.

Finally after wandering aimlessly around for some time, the cabman refused to continue and ordered his passenger out. William Cowper stumbled to the walk and found himself in front of his own door. After recovering his senses, he wrote the moving words of the hymn "God Moves in a Mysterious Way, His Wonders to Perform."

While William Cowper lead a life filled with disappointment to the time of his death, he left for those who followed him these faith-building words which have inspired many for almost two centuries:

"Ye fearful Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

* * *



O Long May It Wave

for Free People

Everywhere

FRANCIS SCOTT KEY, an American patriot, was taken prisoner by the British during the War of 1812. He was held as a hostage on a ship in Chesapeake Bay during the bombardment of Fort McHenry, an American stronghold. Through the long night, he was torn with anxiety over the safety of his comrades

and the preservation of his beloved land. As flashes from the rockets pierced the darkness, his eyes strained to see if the flag was still waving, a sign that the fort had not fallen and that America was still free.

As the first rays of morning sun shown in the east, his heart fairly burst with thanksgiving, for he beheld the colorful flag still waving over the fort. These anxious moments inspired the words to a song ending with these dramatic words: "And the star spangled banner in triumph shall wave, o'er the land of the free and the home of the brave."

With the coming forth of the Book of Mormon a few years later, new meaning was given to this hope of freedom. Through Nephi of old, the Lord made the promise that if the people would but live righteously, He would "... fortify this land against all other nations." (2 Nephi 10:12.)

—Nora Eddington.

* * *

"All Right,

Brother Moore,

We Did It"



PROFESSOR Joseph J. Daynes at the age of 16 became the first Salt Lake Tabernacle organist. The original tabernacle organ was powered by hand and Charley Moore, a rather eccentric person, worked the bellows.

In an article that appeared one day in the newspaper, some of the techniques of playing the tabernacle organ were described by Professor Daynes making frequent use of the word "I." Brother Moore took exception to the "I" with the personal feeling that it was more of a "We" proposition.

When the next rehearsal occurred, Professor Daynes found there was no power in the organ. He was informed by Brother Moore that the condition would continue until Professor Daynes acknowledged that the playing of the organ was a joint venture. Professor Daynes, realizing his mistake, willingly acknowledged, "All right, Brother Moore, we did it." After that, the power came full and strong.

Brother Daynes composed the well known hymn, "As the Dew from Heaven Distilling,"

* * *

"Am I My Brother's Keeper?"

Was a Question

Answered



Wisdom in Rhyme
and the Teachings
of the Lord

ONE day John Jaques, a young convert to the Church who composed our hymn, "O Say, What Is Truth," was approached by a stranger who asked for money. Jaques refused the young man any assistance.

The next day as John browsed through the morning paper, he came upon a death notice which he suspected referred to the beggar. Arriving at the morgue, John found the same youth he had turned away—still in death.

Jaques was deeply impressed and resolved that he would never again turn away a needy fellow man. From that day forward he carried several pieces of silver in his vest pocket. Never afterward did he refuse to give a fellow a coin.

• • •

CHARLES W. PENROSE labored faithfully for more than 10 years as a missionary in his native England under very trying circumstances. Brother Penrose prepared to move from one city in England to another. Because he had used many of his personal possessions in furnishing his humble residence, it must have appeared to some unknowing person that he was taking some of the furniture that belonged to the mission.

When a vicious, unfounded rumor to this effect reached Brother Penrose, he was "touched right to the heart." Rather than seek vengeance for the wrong that had been done to him, he sat down and wrote a little poem which came right from his soul:

"School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control."

Ten other verses followed this one—verses filled with the wisdom of a man who truly understood the teachings of the Lord.



ANTHONY I. EYRING
One can not help but
feel gratitude. . . .

Gospel Teaching I Remember Best

Anthony I. Eyring

AS one reaches middle life and reflects on the teachings which served as guideposts in the formative years, one cannot help but feel gratitude to all who through patience and unselfish devotion had a hand in directing one's course in the proper channels.

Sometimes one individual will stand out as a shining beacon because of the forcefulness of his or her personality in influencing one's way of life. In my own experience, there are many to whom I am indebted for lending a helping hand in times when otherwise there might have been a tendency to deviate from "the straight and narrow."

As is the case with most people born of parents who have an abiding faith in God and who have a fervent testimony of the truthfulness of the Gospel of Jesus Christ, I owe much to their teaching both by precept and example. It was from them

I first learned of God and His love for His children, of Jesus and His mission on earth and of the restoration of the Gospel through our modern day prophet, Joseph Smith. It was from them I learned to pray with an assurance that the message would be received on high and that, if the favors asked were for my best good, they would be received.

They also were the ones who saw to it that I attended Sunday School, Primary, Religion Class, MIA, Priesthood meeting and Sacrament service where there was further oppor-

tunity to hear the sweet story of the Gospel and of its importance in moulding our lives. Later on, largely through their help and encouragement, I was able to attend the Gila Academy, a church supported high school in Arizona, and Brigham Young University.

It, therefore, would be unthinkable to allude to any important Gospel teaching that I received in my youth without first giving credit and thanks to my parents.

Then there were the teachers who,
(Concluded on page 201.)

ABOUT THE AUTHOR

ANTHONY IVINS EYRING was born to Edward C. and Emma Romney Eyring in the Mormon community of Colonia Juarez, Mexico. They were driven from Mexico during the Revolution in 1912 and the family settled in Gila Valley in southeastern Arizona. He attended Gila Academy in Thatcher, Ariz.; Brigham Young University in Provo, Utah, and New York University, New York City. From the latter he received a Master of Business Administration degree in 1931.

He has a daughter, Mrs. Suzanne Dixon, by a previous marriage. In 1954, he married Janet Obee of St. Catharines, Ont., Canada, who has three young sons. For the past ten years he has been an official of Chase Manhattan Bank of New York.

Presently stake missionary and teacher of the investigators' class in Queens Ward Sunday School in Long Island, N.Y., Brother Eyring has held numerous ward and stake Church positions, including stake clerk and stake mission president.



ELDER ALMA SONNE

Develop characters of which God will approve.

The Fourth Beatitude

By Elder Alma Sonne

Assistant to the Council of the Twelve

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

—Matthew 5:6.

THE Beatitudes are guideposts which mark the way to eternal life. They cover the elements of character which Jesus desired in His followers and which would fit them for membership in God's kingdom. The Sermon on the Mount sets forth the moral character required of those who are to build His kingdom on the earth.

It was delivered to the disciples whom He had chosen. They were urged to eagerly and constantly develop characters which God will approve and which can stand the test of adversity and opposition. In reading the Sermon one soon discovers that it deals not only with conduct, but with the thinking habits back of such conduct. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled;" (Matthew 5:6) or, as better explained in the Book of Mormon, "filled with the Holy Ghost." (3 Nephi 12:6.)

Those who "hunger and thirst after righteousness" shall be rewarded with the companionship and inspiration of the Holy Ghost. It is a great promise and is similar to that made by the Apostle Peter on the day of Pentecost when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

shall receive the gift of the Holy Ghost." (Acts 2:38.)

In modern times, through the Prophet Joseph Smith, this promise was repeated and given to the Twelve Apostles of our day: "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men." (Doctrine and Covenants 18:18.)

It is not difficult to understand that those "who hunger and thirst after righteousness" will accept the Gospel plan of salvation. They love and recognize the truth. They will accept and obey the commandments upon which blessings are predicated. Their acts will conform with their desires to live righteously. They are children of light whose highest ambition is to serve the Lord and to qualify for His blessings promised to the faithful and reverent.

"My sheep hear my voice," said Jesus, and they will respond to His call. They are numbered among "the noble and great ones" whom Abraham saw in vision when the plan of man's redemption was agreed upon and the leadership of Jesus Christ accepted. (Abraham 3:22-26.)

The Sermon on the Mount deals with the righteousness of those who are to compose and enjoy God's kingdom. They are the salt of the earth because they are pure and uncontaminated and free from the evils which exist in the world. Their

very presence and their purifying influence will keep others from becoming utterly corrupt. They are strong because they live according to the will of God. They keep the commandments and adhere to God-given principles.

"Blessed are they that do hunger and thirst after righteousness." Their reward is the gift of the Holy Ghost. They thus become clothed with conviction, endowed with power and actuated by a hungry yearning for light and truth.

Man cannot rise above his thoughts, for "as a man thinketh so is he." The great law of the universe is that outside things are but the expression of the inner thoughts and feelings, and the "righteousness" referred to in the fourth Beatitude is not merely right conduct but right thinking. He who would control his life must first control his thoughts.

This truth was emphasized by Jesus when He said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5:28.) To hunger for righteousness is to expel evil from the mind, for what one thinks will surely be produced in one's experiences.

The struggle to overcome and to sincerely repent begins in the mind. The battle is won when thinking habits have been revised and when hopes and aspirations have been centered in worthy ambitions and based on a firm faith in God. Prayer is the keynote to a godly life. Jesus

prayed and admonished his disciples to pray often as a shield against temptation and wrongdoing. It could not happen that a deep-seated desire and a wholehearted search

for truth, if persevered in, should not be realized.

To be filled with the Holy Ghost is to be directed and enlightened throughout life's journey by an un-

failing and omnipotent power. The promise is to all those who will forsake evil, live righteously, obey the commandments and become active laborers in God's vineyard.

ABOUT THE AUTHOR

IN addition to being one of the Church's General Authorities, Alma Sonne is a prominent business and civic leader in Utah.

He was born in Logan, Utah, March 5, 1884, to Niels Christian and Eliza Peterson Sonne. He has held various ward and stake positions of responsibility and from 1910 to 1912 was a missionary in Great Britain. At the time of his call to his present Church position in 1941, he was president of Cache Stake

(Utah). He presided over the European Mission, with headquarters in London, from 1946 to 1950.

Since his graduation from the old Brigham Young College, Logan, in 1904, Elder Sonne has played an important role in the business and agricultural development of northern Utah. He is president of the First National Bank of Logan, member of the board of trustees of Utah State Agricultural College, Logan, and a director of the Logan Home

Building Society and the Bear River Mutual Fire Insurance Co.

Elder Sonne is a past president of the Logan Rotary Club and has been vice-president and a director of the Logan Chamber of Commerce.

He married Geneva Ballantyne May 16, 1912. They had four sons and a daughter. After his wife died in 1941, he married Leona Ballantyne Woolley in 1943.

GOSPEL TEACHING I REMEMBER BEST

(Concluded from page 199.)

through the formative years with great patience and understanding for the foibles of youth, presented the Gospel story in such a way that it had a restraining influence in those moments when it might have seemed smart to go with the crowd and participate in activities for which there would have been regrets later in life.

In early adult life, after leaving the "home fires" for the great city of New York, it was my good fortune, through continued association with our Church group, to come under the influence of such outstanding teachers as Dr. Howard R. Driggs, Dr. Harvey Fletcher and Dr. Thatcher C. Jones.

Dr. Driggs, a great educator and writer, painted word pictures of the scriptures, both ancient and modern, and of the contributions made by our pioneer forebears, the early church leaders, that will ever remain bright in the memory of those privileged to study under him.

Dr. Fletcher, one of the nation's leading physicists, saw the hand of God in the wonders of the universe in which we live and his great faith and humility along with his extensive knowledge of the Gospel made a profound impression that will not soon be forgotten.

Dr. Jones, a well-known educator and highly respected economist, had an unusual talent for presenting the Gospel truths in a manner that gave them practical application to our lives.

Against this backdrop of several decades of observing teachers and their methods of instructing, I am

convinced that the essentials for effective Gospel teaching include:

- 1) An abiding faith in God and a fervent testimony of the truthfulness of the Gospel of Jesus Christ.
- 2) A strong desire to share one's testimony and knowledge with others — this might be called enthusiasm.
- 3) Love and sympathetic understanding for the weaknesses of human beings.

standing for the weaknesses of human beings.

- 4) Thorough preparation and organization of lesson material.
- 5) Presentation of the lessons in such a way (use of visual aids and blackboards, etc., where desirable) that their practical application in everyday living will be indelibly impressed in the memory of the listeners.

HANDCART PIONEERS*

THE handcart wheels were still; for deep, white snow

Had stopped those pioneers. November's blast
Hurled winter round their camp; such want and woe,
Such ghastly gloom and crushing cold, that cast
Despair and anguish to each weary soul.
From dismal shadows and the storm they turned
To campfire's glow, that made an aureole
Of silhouetted grief, while embers burned.
And often in the stillness of the night
God took the weaker ones to rest with Him.
New graves were dug, and by the morning light
Brief prayers were said, and someone sobbed a hymn.
High mountain peaks rolled echoes, as they wept,
A testament of love for those who slept.

With living faith, day after day they prayed
For God to save them from an awful fate;
And lo! — like heaven's angels unafraid
Brave men with wagons came to liberate.
With joyous ecstasy they thanked their God,
And went to find new homes on western sod.

—Dora Toone Brough.

*This poem has reference to the Edward Martin Handcart Company, 1856.



FORT LARAMIE

"I saw the Stars and Stripes waving above the fort, and there I found my brother."

By Howard R. Driggs*

"FORT Laramie! Fort Laramie! Boy, one of the prettiest pictures of my life comes back to me when you said, *Fort Laramie!*"

It was "Beefsteak Harrison," landlord of the popular Harrison House on Main Street in Springville, Utah, speaking. I had found him and his gracious wife—a real daughter of the Mayflower, I was told—on the train.

Someone had said that George Harrison had a wealth of rich stories to tell of his pioneer days. This was the first time I had been able to start him going with promise. In his hotel he was always too busy serving guests beefsteak, done to a queen's taste, with all the other good things that made his meals so wonderful.

"Why did you ask me whether I'd ever been to Fort Laramie?" he questioned.

"Oh, I've just had my first trip—mostly by train—over the old Mormon Trail, and I spent an unforgettable day at the old 'trapper and army post.'"

"Is Sutler's store still there and the barracks and officers' quarters?" he asked.

"They are, but pretty badly run down. Still, with the help of those in charge, I got rather close to the spirit of the historic place."

Hungry, Wobbly Lad

"It all brings back stirring memories to me," the veteran returned. "I went there first with the Handcart Pioneers in 1856. I was a hungry, wobbly lad after a siege of the 'chills and fever' I caught while swimmin' with a pal in a slough near old Winter Quarters on the Missouri. That kept the both of us freezin' and burnin' most of the way across the plains.

"We had to ride in one of the few covered wagons. Well, you can guess how I looked when we reached Fort Laramie. One of the Indians there called me a white skeleton.

"We all were down to scant rations by then—about two ounces of flour a day with what meat our hunters must get. My brother, Aaron, about 18, tried to buy some food from the army quartermaster, but he couldn't get any for us. Finally, with the consent of Father and Mother and the captain of the handcarts, he enlisted in the army. They gave us some of his rations.

"On we went westward—too late to make it across the mountains before heavy snows of late fall came. "I was not caught with the struggling handcart folk in these storms, though," he added.

"How did you escape them?"

Extra Luggage Jettisoned

"Oh, when we reached Deer Creek about 100 miles west of Fort Laramie, our captain ordered the handcarts with wobbly wheels left behind and all extra luggage burned. It was to be a hurried march on to the valleys.

"Well, I was too weak to go faster or do any pulling or pushing of our cart, so I decided by myself I wouldn't go any farther. I hid in the nearby willows and, when the last handcart disappeared, I staggered to my feet and went back to an Indian camp I'd seen. Fortunately a kind Indian mother took me in and began to feed the 'white skeleton.'"

The story had me on the edge of my seat listening for more but the trainman broke in with "Provo!" That was where I had to get off. I did manage, however, to arrange to meet genial George Harrison several times afterward to hear of his adventures. After living with the Indians, he made his way the next year with Johnston's army (in which his brother, Aaron, was a soldier) to a joyous reunion in Springville where his parents and sisters had settled.

The Harrison family is typical of most of the good folk who joined in the handcart migration of 100 years ago. Three to four thousand fathers, mothers and children used the "handcart way" to get to far-off Zion in the tops of the mountains.

By Ship, Train and Foot

First it was an ocean voyage. "We came on the good ship *Horizon*," related George Harrison. "Started from Liverpool and landed in Boston. After that, we boarded a train. We managed to get to the end of the line at Iowa City, Iowa. Then it was push and pull our way with handcarts 1,300 miles.

*Howard R. Driggs is president of American Pioneer Trails Assn., Inc. He is an authority on pioneer lore and has written several articles and books, one of the latter being *George, the Handcart Boy*, published by Aladdin Books and now distributed by S. P. Dutton Co. His twentieth book, *The Old West Speaks*, is to be published by Prentice-Hall this fall.

Theirs Was the Handcart Way to Zion

"Worst of it was our handcarts were not ready when we reached the end of the railroad. It took several weeks before we could get the caravan on its way. There were some 200 carts and a few covered wagons for the added supplies and to help with the sick."

"Folks called us the 'ill-fated' handcart companies because of misfortune on the way. Out there in the mountains—after I left the party—blizzards caused disaster in the company. Before the mountain boys with their teams—sent out by President Brigham Young—reached the people straggling through the snow, a great many died. I learned all about their hardships when I finally reached home."

"You said one of your most thrilling memories came with the mention of Fort Laramie," I suggested. "What was that?"

"It was the day I went back to the old post with my Indian friends. I saw the *Stars and Stripes* waving above the fort. And there I found my brother, Aaron."

Other Handcart Veterans

While I was gathering the full story of this handcart pioneer, I took him one day in my automobile to Pleasant Grove, my old home town, to meet some other veterans of the handcart days, Mrs. Patience Rosza Archer and her brother, Robert Loader. The Loader and the Harrison families came to America on the ship *Horizon*. They were in the same ill-fated handcart company and shared the same type of hardships crossing the plains and the mountains.

Bob Loader was then about ten years old. He helped to drive the loose cattle and had a pony so the journey for him was not without some fun. Patience, his eldest sister, did her full share helping push and pull the family handcart. Their father died on the plains.

"We did all we could to save him," said Mrs. Archer. "He was courage itself till the last. On the morning he died, he said, 'I am going on to Zion.' With that he stepped into the shafts of the cart and started to get it going with the caravan, but suddenly he stopped and fell to the ground. We all crowded around him, anxious to help, but he passed away. The caravan halted and a grave was made for our beloved father."

"We laid him away tenderly, covering his dear body with what we had. Then we dedicated his grave and went on with grief-stricken hearts. Mother bore the loss bravely and inspired us all with faith and hope. Her strength was our stay through the storms and other difficulties which lay ahead."

Another of the handcart veterans who helped bring the soul-stirring experience of 100 years ago to life for me was Samuel S. Jones of Provo, Utah. Many may still recall the store he developed in that city.

He was a stalwart in the community and of princely bearing. When I was privileged to visit him, he had lost his sight, but spiritual light shone in his face and through his words.

One incident he told of the handcart trip remains vividly with me. During the blizzard in the uplands, Charley Twelves, a fine young man, was struggling to pull his cart—"staggering along with it," said Brother Jones. "I saw him drop between the shafts and called to his father and mother. They hurried back to their son, but God had called him home. It was another heart-rending test of faith and courage."

"All we could do for our loved Charley was to make a grave in the snow drift. His body, wrapped in blankets, was laid in it, and brush piled above. It was just cold storage for the wolves, we felt, as we struggled on not knowing who next would fall by the way."

"God, however, had not forsaken us. Help finally did come. Stout mountain-trained boys with strong teams and wagons laden with food and comforts arrived to carry us frostbitten folk that had lived through the bitter hardships on to the warmer valleys. And blessings manifold have been showered on us through the years."

Frozen Feet Amputated

Another touching story was told to me while I was serving as an instructor in the old Branch Normal School in Cedar City, Utah. One of the delightful homes—a log cabin, as I recall—was a picture of beauty and suggestive of comfort and love. Through spring, summer and autumn it seemed to be buried in home-grown flowers. It was the home of Brother and Sister William Unthank.¹

The dear mother there had both her feet amputated. They were frozen when she was 10 years old during the trip with the ill-fated Captain Edward Martin Company of handcart pioneers. With courage sublime and unwavering faith she reared her family. Her life was an inspiration to all. God bless her memory!

This centennial year will no doubt bring out a wealth of like stories of enduring courage and faith. Not all the Saints who took the handcart trail did get to the valleys of the mountains. Many of them lie in unmarked graves along the way. What they have bequeathed to us—not alone to the descendants of the handcart pioneers but to all—is something beyond price, a heritage ever to be treasured.

I esteem it a rare privilege to have had much of the stories firsthand from some of the splendid men and women who lived through the soul testing experience. It is a stirring epic of America's making.

¹For Ellen Pussell Unthank's story, see the article by William R. Palmer on page 196.



Courtesy of the American Legion Magazine.

Drawing by Lowell L. Balcom.

Teach them to find
pleasures within the
home. Planning,
preparing and then
participating in
the family hour will
help them to know
that . . .



Home Is the Fountainhead *of Joy and Obedience*

By General Superintendent George R. Hill

A very interesting and challenging article appeared in the April, 1956, issue of *Christian Herald*—an article to set one thinking. It was captioned "No Delinquents in Chinatown." A New York judge wrote to the *New York Times* in wonderment over the fact that not once in his 17 years on the bench had a Chinese-American child ever been brought before him on criminal charges.

On investigation, police magistrates in Washington, D.C., Chicago and San Francisco, the three other cities where Chinese live in very

great numbers (an estimated total of 90,000 Chinese-Americans live in these four American cities), echoed the same story as that reported by the New York judge.

The explanation of this most salutary fact, explained the executive secretary of the New York Chinese Community Center, Tchi-Ming Tan, is that from infancy the Chinese child "learns that the family is a patriarchy, and that the father is wise, kind and stern. Children look to him for guidance and take no step without first consulting him."

P. H. Chang, consul general of the

Chinese Nationalist government, claimed that he had been told by police in many cities in the United States what to him was not a surprising fact: that they had no trouble with Chinese-American children. He added: "The home is a holy unit and from infancy onward the child is taught that all beauty and pleasure derives from the home where automatic obedience is absolute."

An explanation given by police to Mr. Chang for the fine behavior of these children was that "Chinese-American kids are not street children. They don't loiter on the way from school or from shopping. They don't hang around stores or street corners. They go right home and stay there. They find their pleasures within the home."

Mr. Chang remarked that it was Confucius who taught that the home was the fountainhead of joy and obedience.

The Rev. Paul Chang is pastor of the True Light Chinese Lutheran Church in New York's Chinatown and principal of True Light Christian School. The church has a membership of more than 1,000.

Pastor Chang said, "In the Chinese home all the chores and affairs of the day—eating, dressing, bathing, prayer—are made tremendously im-

Johnny's father pulls the handcart.

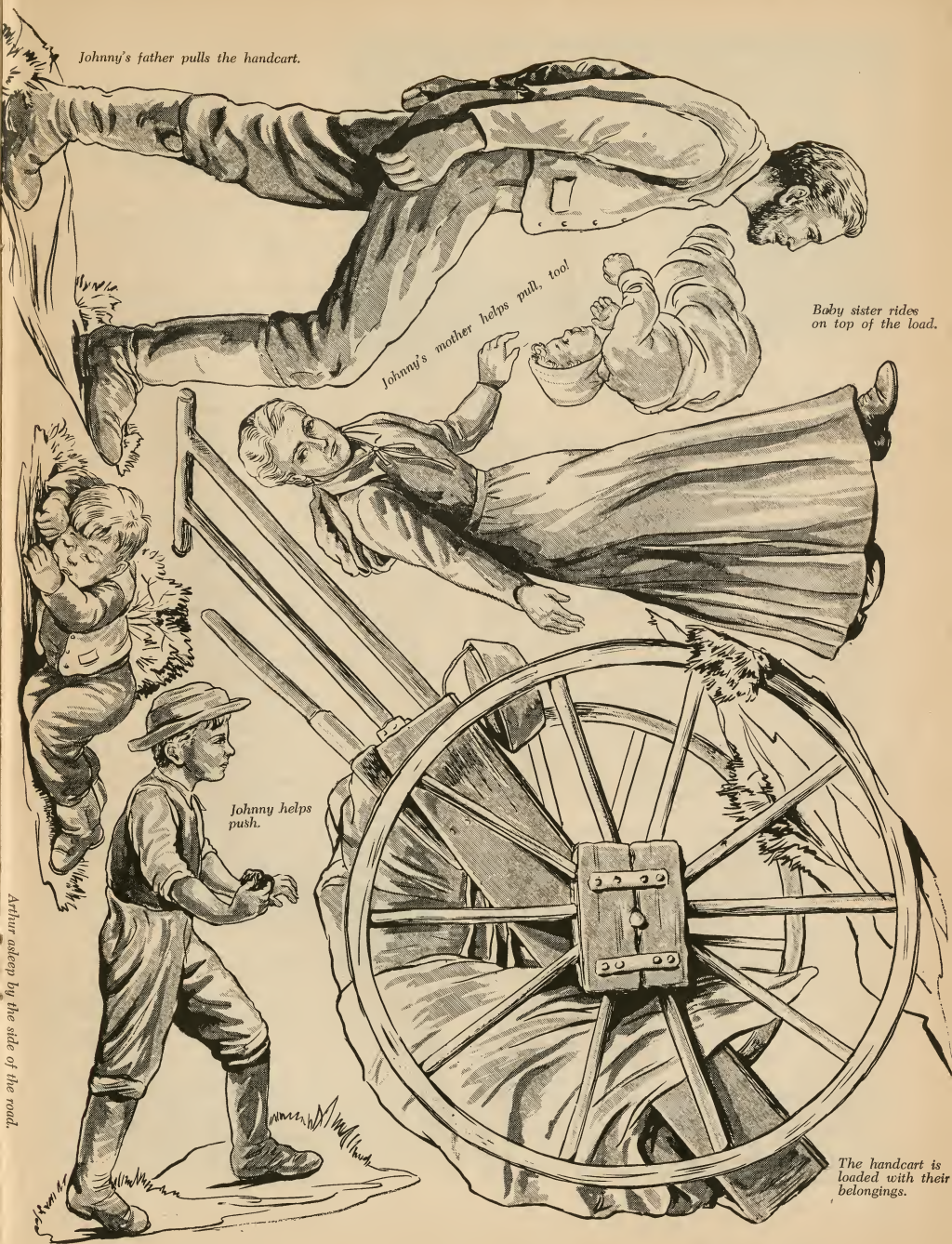
Johnny's mother helps pull, too!

Bobby sister rides
on top of the load.

Johnny helps
push.

The handcart is
loaded with their
belongings.

Arthur asleep by the side of the road.



A System for Improving Gospel Scholarship

By Senator Wallace F. Bennett*

THE title of this article makes three important assumptions with respect to your personal standards as a teacher:

1. That you have a scholarly attitude toward your work.
2. That you are eager to improve your personal level of Gospel scholarship.
3. That you recognize the need for a systematic personal program for that purpose.

Each of us begins a new lesson series with previously acquired resources of Gospel scholarship. These include a general and miscellaneous set of facts, a broad understanding of Gospel principles, and what may be described as a devoted attitude toward the Gospel, which inspires us to undertake our teaching responsibilities with prayerful humility and faith.

This general reservoir, filled by all previous study and experience, will continue to expand by further study and by the specialized knowledge we gain from the challenging opportunity of each specific teaching assignment.

Dependence on our general resources is not enough. The first major step in our systematic improvement as Gospel scholars is our recognition of the need to specialize—first, into the fairly limited field of our course of study, and, every week anew, into the highly limited area of the particular lesson. To meet this need we concentrate our scholarship, and by this process, increase it. And when the lesson has been prepared and taught, we have added new values to our basic resources of general understanding.

Rewards and Opportunities of Teaching

It is this weekly responsibility to focus and specialize that provides the inspiration and motivation for substantial increase in scholarship. It is one of the great rewards for teaching, as well as one of its great opportunities.

Having recognized that we are embarked on a system of specialization, our first task is to define the area and scope of each lesson and set up our teaching objectives so we will have established guides in our study. To a large extent, this part of the process has been mapped out for us by the author of our lessons and we would do well to follow this pattern. But we must not do it slavishly. After we have come to understand his suggestions, we must test them against our own resources and the needs of the class. The final pattern must be our own.

Having accepted or established the area and ob-

jective of the lesson, we become involved in three related and concurrent problems of scholarship: the discovery, selection and arrangement of material.

For the process of locating material, we have two obvious sources to which we turn first: our own general knowledge of the Gospel and the lesson material prepared by the author. But this is not effective so long as it remains merely as part of our general reservoir. It must be focused to fit the specific lesson. It is at this point in my personal system that I start putting things down on paper. Thus I begin to specialize.

Some Things Are Missing

As soon as we begin to put down the materials we draw from the obvious sources, we also begin the processes of selection and arrangement. As we weave these threads, we begin to recognize that there are things, that are missing—the additional facts, illustrations, scriptural passages and other material we need to make a well-rounded presentation.

Our next logical step should be a very selective search for these missing values—the specifically “right” materials. This is, in some ways, one of the most important steps in scholarship improvement. Here we open new doors—here we begin to add to our own resources—here we make possible the real individuality of our lesson. This is the basis of the hope of lifting it out of mediocrity, and making it interesting to our students. This is scholarship with a purpose—a search with a goal—a vital enrichment.

I said earlier that we had to work simultaneously in three parallel and concurrent streams: discovery, selection and arrangement. Each affects the other. By selection and arrangement we point out new facts we need to find. Each new set of facts we uncover forces us to a new qualitative selection and a reconsideration of our previous arrangement. Or at least it does this for me.

Process of Trial and Error

There may be some orderly minds that can gather all their materials in advance and work out a complete and satisfactory outline the first time. But I find that the very experience of outlining shows up new needs and a better pattern, and there is always a pile of discarded attempts in my wastebasket before the final form has been achieved. And I believe this very process of trial and error is valuable because it provides some degree of flexibility to the final result. Through it, we learn that there is more than one way to develop

(Concluded on page 214.)

*Gospel Doctrine Class instructor, Chevy Chase Ward Sunday School, Washington, D. C.; member and treasurer of Sunday School General Board; U. S. senator from Utah.

The song finished, Carol Jean asked, "Does anyone have any suggestions that would make our family a happier one?"

"I suggest we have a suggestion box," said Jan.

Janalee gave the scripture reading.



"When we have any suggestions we can drop them in and then open the box at family hour."

"That's a good idea," was the general comment.

"How do you think our point system is working?" Mother asked. "Do you think it is helping you keep your things picked up?" Heads nodded. "Well I don't know," Mother continued, looking at her five girls and one little boy, "I seem to write down a lot of points against all of you. And when you get too many points, remember, you lose a privilege."

"I really think it's helped," said Judy.

"Then let's keep trying," Mother agreed. "There are a lot of you to pick up for if you don't all do your part."

Speak Nicely to Each Other

Daddy said, "I feel that even though we find things that aren't our particular tasks, if we'd help each other our family would be a happier unit. And we should speak more nicely to each other. We should more often 'speak kind words to each other.'" The children smiled at him, liking the allusion to a favorite song.

Julie, 9, excused herself and got a drink for Rita who wasn't feeling her young self because she had just had her second polio shot and experienced her first loss of faith in a fellow human being. The doctor, who was once her best friend, was now an unpleasant man with a needle.

"It's time for talent. First we shall hear Julie play 'Sleeping Beauty' by Tschakowsky," Carol Jean stated. Julie's rendition, simplified, was applauded.

Russell, Jr., responded to a request to sing with



Grandma Peterson recited her favorite Article of Faith, perfectly.

"Can a Little Child Like Me," and, as an enthusiastically called-for encore, he sang, "Hi, Neighbor," with the "bor" nicely enunciated. Then came a trio, "I Don't Know Why," sung by Judy, Carol Jean and their father, who also did a little teaching during the song by gesturing to the girls to sing with their diaphragms.

The telephone rang and everybody agreed that they were lucky to have completed so much of the program without an interruption. Julie answered the phone

and asked the caller (a friend of Jan's) to call later.

Meanwhile, Jan, who loves to dance, had been changing into an "Oklahoma!" peasant costume. Judy accompanied her dancing sister at the piano and Carol Jean added a few frills on the violin.

"Will you sing us a song, Rita?" Carol Jean asked, resuming her master of ceremonies role.

"Yes," replied Rita, but she didn't move.

"Come on and sing for us," the family coaxed.

"Yes," the baby nodded solemnly, but she stayed comfortably in her mother's lap.

"If Rita doesn't want to sing, we'll have our closing prayer. Russell will you say the prayer?"

The handsome little boy nodded his acceptance to Carol Jean's request. Standing with bowed head and folded arms, he asked the blessings of his Heavenly Father on "all" his sisters, his mother and daddy and his grandmother.

"Julie was assigned the refreshments," was Carol Jean's closing comment as chairman of the evening.

"And I've made brownies and chocolate ice cream sundaes!" exclaimed the 9-year-old.

A typical family hour at the Peterson's was climaxed with typical American goodies.



The question period gave everyone a chance to participate.

The Russell Peterson Family Hour Program

Chairman	Carol Jean, age 13
Hymn, "There Is Beauty All Around"	
Prayer	the Entire Family
Scripture Reading	Judy, age 14
Articles of Faith Study (Question Period Included)	Janalee, age 11
.....	the Entire Family
Hymn, "The World Has Need of Willing Men"	the Entire Family
Family Council Period (Suggestions)	
Solo, "Sleeping Beauty"	Julie, age 9
Songs	Russell, Jr., age 3
Trio, "I Don't Know Why"	Judy, Carol Jean and Father Russell
Dance	Janalee, accompanied at piano by Judy and by Carol Jean on the violin
Prayer	Russell, Jr.
Refreshments	Arranged by Julie

If you know of an interesting family and how they have conducted a profitable family hour, write to *The Instructor* suggesting their name, address, ward and stake. If your suggestion is published, you will be given a copy of the book, *Our Prophets and Principles*.



"Lassie, Pull Your Share"

Painting by Lynn Fausett.

And Their Faith Wavered Not

EACH PULLED HIS SHARE

IT was just one hundred years after Peter Harman's grandparents, Eliza Reese and Charles Smith Harman, crossed the plains pushing their little handcarts that Peter commemorated that event by having the renowned Utah artist, Lynn Fausett, paint a mural on the wall of his business establishment in Salt Lake City, Utah. The scene portrayed is in Echo Canyon, some fifty miles from Salt Lake City, Utah.

The story told there depicts the happier events of the journey. It portrays beautifully the faith, the fortitude and the strength of the handcart immigrants. In it one sees a little girl of about thirteen who, with her father, accepts the responsibility for pushing one of the handcarts to the valley. The story is told that often during the journey, the father with his love for jesting, would say to his little daughter, "Lassie, pull your share." This phrase was picked up by the others until it became a byword and a fun phrase throughout the journey. Often one would say to another, "Lassie, pull your share," in an effort to spur them on.

We are told that the phrase became so famous that a song by that same title has been written and was often sung by the pioneers.

With this historical background, Mr. Harman has very wisely chosen the title "Lassie, Pull Your Share," for his picture and *The Instructor* expresses deep appreciation to Mr. Harman for permitting us to reproduce his picture in this issue.

At the time of the handcart migration, it was nine years since President Brigham Young had looked from his wagon over the valley by Great Salt Lake and said, "This is the right place." Thousands of Saints had crossed the plains each year by oxcart, to gather in Zion. Converts were pouring into America from the North Countries and especially from England, desperately anxious to join the Saints in Deseret, now Utah. Their problem was how were they to reach the valley, when most of them were too poor to buy oxen and wagons?

Brigham Young took the matter under advisement and said for the immigrants to come on the train as far as it came west — to Iowa City. There they would be provided with two-wheeled handcarts, on which to haul their limited possessions. It would be a long, hard walk pushing and pulling their carts; but they were very eager. A few wagons would go along to carry tents and other equipment, and if necessary, the very ill or aged. Also a few cows for milking and some beef cattle would accompany each train.

At one time, about 750 weary, dusty pilgrims came into Salt Lake Valley, escorted from Emigration Canyon by President Young and headed by Captain William Pitt's brass band which had heartened the Saints on their first exodus from Nauvoo and regularly since then.

There had been delays and troubles because the contractors for the handcarts had used green, instead of seasoned timber; and they broke down and "could not bear the strain of the long journey over the heated plains." Just a little later, other companies arrived in good condition.

One of the handcart tragedies was reserved for the companies led by James C. Willie and Edward Martin. Obtaining the handcarts had caused delays. Some advised waiting until spring, but the people had gathered and were so eager to join the Saints in Zion that they hurried along their way. It was August when they crossed the Missouri River.

In the two companies were 1,000 men, 266 handcarts, 12 wagons, 54 oxen, 95 beef cattle and milking cows. Also two wagon companies of about 400 souls and 83 wagons started with them. The trip from Iowa City to Winter Quarters at Florence, Nebraska, was most favorable. Here, unfortunately, the three companies separated and remained apart.

On the plains, Indians drove off Captain Willie's beef cattle. Carts fell to pieces and had to be held together with rawhide. The axles wore through and caused further delays. Food was rationed more and more skimpily, until there was at last no flour left.

A company of men passed the group and reported their terrible straits to President Young. Excellent teamsters, with good wagons, volunteered and contributions of warm clothing and quilts, many of them taken from the donor's own backs, were soon on their way to the sufferers. But the wagons were delayed by storms and freezing weather, so that when they arrived beyond South Pass to give their help, the Saints had eaten nothing for forty-eight hours and were rapidly dying of cold and hunger. Even the night of the rescue none died.

Sometimes a common grave was dug; sometimes bodies were buried only in the snow. The other companies also suffered terribly. One-sixth of those who started, perished. The survivors were all cared for in pioneer homes as soon as they arrived in the valley. Many were the deeds of unselfishness and heroism which grew out of this great trial. And faith was unwavering. Many of these people became excellent leaders.

With both the brighter and more tragic sides of life experienced by the different handcart companies to choose from, Lynn Fausett did considerable research in the journals of the pioneers, in the log books kept by them and in the records of the Utah Historical Society. The journeys by handcart, at the best, were not easy. The accompanying picture is a salute to Mr. Fausett and to the valiant handcart pioneers whom he portrays.

(Cut out and paste on back of colored picture.)



From a mural painting entitled "Lassie Pull Your Share," by LYNN FAUSETT

*"For some must push and some must
And merrily on the way we go, until*



...t pull, as we go marching up the hill;
...l we reach the valley O!"

Reproduced by courtesy of Harman Cafe,
Sugar House, Utah

"Ancient Israel traveled to the promised land on foot with their wives and little children. The Lord calls upon modern Israel to do the same."

—*Millennial Star*,
March 1, 1856

IT was such a little cart that Johnny helped to push. It was just about as long as your daddy is tall and nearly as wide as the automobile your daddy drives. It really couldn't carry very much, only some bedding to keep Johnny and his family warm; some utensils to cook their food in, a little extra clothing, some food to eat and a tent to sleep in each night.

There wasn't any room for the little doll that Johnny's sister loved so well nor the ball and bat that Johnny would have liked to take. Not even a story book could they take along with them, but Mother had explained why there was no room for more things.

It was fun to help, Johnny thought. His daddy and mother were up in front (between two shafts that were fastened to the handcart) just like horses are when they are pulling a wagon. In fact Johnny and his daddy had fun playing that they were horses. To make it easier to pull the cart the two shafts were fastened together with a crosspiece. It was on this crosspiece that Johnny's daddy and mother pushed so that the little cart would move along more easily.

Johnny helped, too, because he pushed on the back of the cart. Baby sister was too little, so she rode on top of the load.

Sometimes these little pioneer children and their mothers and fathers got very tired. Their feet would hurt and sometimes become very sore from walking so much. But they were very brave and really couldn't complain very little. [End of Scene I.]

So the food would last longer, the person in charge of the supply wagon would pass out to each family, enough bacon, rice, flour and other food to last for the whole next day. Sometimes that was not enough and the little boys and girls became so hungry that they could hardly stand it. In fact, Johnny tells us what he did one time because he was so hungry.

It all happened when someone gave Johnny's father a chunk of buffalo meat. Johnny's father put it in the handcart, saying that they would save it for Sunday dinner. But Johnny couldn't wait until Sunday. He was so hungry and the meat smelled so good while he pushed that he just could not leave it alone.

In Johnny's pocket was a little knife and with it he cut off a piece or two each half day. He knew that it was wrong to do this and he expected a hard whipping when his father found out that he had cut off so many little pieces. It did taste good, though, and Johnny would chew these pieces of meat so long that they got white and tasteless.

One day, when Johnny's father came to get the meat, he could see what Johnny had done. He then asked his little boy if he had been helping himself to the meat. Johnny answered truthfully as he said, "Yes, father, I was so hungry that I could not let it alone." Instead of whipping him as Johnny had expected, his father was very kind. He knew how hungry Johnny had been so he just turned away and wiped the tears from his eyes. [End of Scene II.]

Some days Johnny and the other pioneers traveled long distances without water. At night the men dug holes to find what water they could. [End of Scene III.]

One day they had a grand surprise. As they came to the Sweetwater River they found the bottom all

Flannelboard Story

Johnny Pushed a Handcart, Too!

By Marie F. Felt

covered with fish. They were delighted. Everyone had all that they could eat. This was a real treat since all the meat that they had had up to this time was salty bacon. [End of Scene IV.]

On another day something happened that Johnny will never forget. His little friend, Arthur, became lost. It all happened because Arthur became so tired that he sat down to rest in the shade of a bush beside the trail. In almost a minute he was fast asleep and no one noticed him there as they passed by.

That afternoon there was a sudden storm and everyone hurried into camp. Quickly the tents were put up and everyone got under them to keep dry. [End of Scene V.]

As they looked around someone discovered that Arthur was missing. No one had seen him for quite a while. How terrible everyone felt.

Johnny will never forget how the men left what they were doing and went right back over the trail, hunting and calling for Arthur but they could not find him. After two days and two nights, they came back. They had not found him and since the supply of food was getting low, the captain ordered them to go on without him.

Arthur's father and mother could not leave without their little boy so the dear father started back again, all by himself, to find the lad. Around the father's shoulders was a bright red shawl. If he found Arthur alive, he was to use it to keep the boy warm. [End of Scene VI.]

Calling and hunting for Arthur, the father finally found him with a kind woodsman and his wife. They had found Arthur fast asleep by the roadside and had taken him home to care for him. How grateful and how thankful Arthur's father was that such kind people had found his little son. Using the red shawl as a signal, Arthur's father let the folks in the handcart company know that he had found his little boy. [End of Scene VII.]

Quickly they sent a wagon, with some food in it, back to pick them up. Everyone was so thankful and so grateful that Arthur had been found. Our Heavenly Father had truly answered their prayers. [End of Scene VIII.]

As each evening would come, the handcarts were stopped and the tents in which the people were to sleep were put up. Before going to bed, these wonderful pioneers sang songs and prayed to our Heavenly Father. They wanted to thank Him for His kind and protecting care. [End of Scene IX.]

In the morning again, they were awake bright and early and after prayers and breakfast, they were on their way again, oftentimes singing that wonderful handcart song.

One day, as they looked ahead, they saw men and wagons coming to greet them. At last they were at the

place where our Heavenly Father wanted them to be; where they were to have their home.

With smiles on their faces and their eyes shining because they were so happy, Johnny and his friends traveled on to Salt Lake City. They went at once to the Eighth Ward Square where, under the direction of the bishopric, they were given green vegetables, molasses and other food. Kind friends then took them to homes where they stayed until Johnny's father could get a house built for them. [End of Scene X.]

Johnny had fun, too, teaching his new friends the handcart song that he had sung so often as he pushed his handcart on the plains. Shall we sing it, too? (See "The Handcart Song," *The Children Sing*, No. 188.)

"For some must push and some must pull,
As we go marching up the hill;
So merrily on the way we go,
Until we reach the valley O!"

References:

The Handcart Pioneers by Kate B. Carter. (This is a pamphlet published by the Daughters of the Utah Pioneers.)

Journal of Mary Ann Hafen.

Pictures that May Be Used with this Story:

The Handcart Pioneers found in the Church History Set of pictures.

S. S. No. 48—The Handcart Pioneers.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

A handcart loaded with food, clothing and bedding.

A baby sister sitting on the top of the load.

A mother and father in position to push the cart.

Johnny in pushing position.

The supply wagon (A covered wagon drawn by oxen, in which supplies for the company are carried).

Johnny's father standing.

Johnny's mother standing.

A man who is in charge of the supply wagon (in standing position).

Johnny in standing position.

Pioneer men bent over digging for water.

Fish such as may be found in the bottom of the river.

Other handcart pioneers pushing their carts.

Arthur (age about 4) asleep by the roadside. Also, a bush to hide Arthur.

A woodsman and his wife who find Arthur and take care of him.

Many men who search for Arthur but return without him.

Arthur's father with bright red shawl around his shoulders.

Also, Arthur's father signaling with the shawl.

The captain who orders the handcart pioneers to continue their journey without Arthur.

Log home in which woodsman and his wife live.

Covered wagon and oxen that come to pick up Arthur and his father.

Many handcarts stopped for the night.

Tents pitched.

Several covered wagons drawn by oxen.

Wagons with men who come to welcome the handcart pioneers.

Bishop and others meet them at Eighth Ward Square.

Johnny playing with his new found friends.

Order of Episodes:

Scene I:

Scenery:

Outdoor scene. Flat country. Blue sky. Green grass.

Handcart is seen near the center of the flannelboard.

Action:

Johnny with his mother and father are seen just as they have completed loading the handcart. Baby sister is seen sitting on top of the load.

Place Johnny's father and mother in pushing position in the front of the cart between the shafts. Place Johnny in pushing position at the back of the cart. They begin their journey to Salt Lake City.

Scene II:

Scenery:

Blue sky. A little green grass with sagebrush in background, with gray-brown dusty road running across the board. Wagon tracks are seen on the road. Handcart with Johnny and his parents is seen in the foreground.

Other handcarts with people pushing are also seen. Supply wagon (a covered wagon) drawn by oxen is also seen.

Action:

As people stop to rest, show them in upright position. Man in charge of supply wagon is seen by side of his wagon. Johnny's father and mother go to wagon to get food supply. Someone gives Johnny's father a piece of buffalo meat. He returns and places it in their handcart. Journey is resumed. Johnny is seen taking a little piece of buffalo meat.

Scene III:

Scenery:

Same as Scene II. Change sky to a gray-blue to represent evening.

Action:

People have all stopped to rest. All are thirsty. Men dig for water.

Scene IV:

Scenery:

Blue sky. Green foreground with road and handcart travelers being seen in the rear. In the foreground place a deeper blue to represent the Sweetwater River.

Action:

Pioneers are seen kneeling on the river bank looking into it. Many fish are seen all over the bottom of the river.

Scene V:

Scenery:

Same as Scene II.

Action:

As handcart pioneers travel, little Arthur is seen asleep behind a bush by the roadside. All pass by without noticing him. Storm arises. Change sky to gray-blue to represent this. As rain falls, pioneers hurry to shelter.

Scene VI:

Scenery:

Inside large tent.

Action:

Many pioneers are inside the tent. They discover Arthur is missing. Men offer to go find him. They leave. Unable to find him they return. Captain orders the company to move on. Arthur's father and mother decide that Arthur's father will go back to search alone. He leaves, wearing a bright, red shawl.

Scene VII:

Scenery:

Same as Scene II with woodsman's hut in the distance.

Action:

Arthur's father is seen hunting and calling for Arthur. Finally goes to hut where he is met by the woodsman and his wife who have come outside to greet the visitor. Woodsman goes inside and returns with Arthur who leaves with his father.

Scene VIII:

Scenery:

Same as Scene II.

Action:

Wagon is seen picking up Arthur and his father. They return to the company.

Scene IX:

Scenery:

An evening scene in the desert. A night sky. Dry foreground with sagebrush growing in the background.

Action:

Handcarts are stopped for the night. Tents are pitched. People go to bed after prayers and singing.

Scene X:

Scenery:

Blue sky. Desert country with mountains in the background.

Action:

Handcart pioneers on one side of board with their carts. Wagons come from the other side from Salt Lake City. All travel together to Salt Lake and go directly to Eighth Ward Square. Bishop is seen greeting them. Others give them food. Kind friends take them home.

Scene XI:

Scenery:

Same as Scene X with a pioneer house on one side of the board. Have a covered wagon and a handcart also in the picture.

Action:

On one side of the board, Johnny is seen playing with his new little friends. Johnny's father and others are seen on the other side of the board, building a log house for Johnny and his family.

portant. When the family gathers for dinner, it is a joyous time not only given over to the business of food. It is a time for the teaching of good manners and for discussion of problems. It is also a time when the children show and evidence their very best behavior. The same holds true of church-going, or of prayer at home, or of homework. The individual is made to feel part and parcel of the family. He is taught, most strictly, that any bad act of his reflects upon the entire family. Thus the family is a consolidated unit at mealtimes, at work, at prayer, in church and at school."

Several examples of discipline are given in this *Christian Herald* article. One by the Rev. Paul Chang was to the effect that a 14-year-old girl used cosmetics on the sly. After she had left home for school she would apply lipstick and rouge and carefully remove it before she returned home.

Missed Day of Work

When the father learned of this, he told his daughter she had so shamed him that he could no longer face his customers at the butcher shop where he worked. He said: "This day I do not report for work and will not be paid for you have shamed me. . . . I will tell my employer that I could not go out on the street and he will understand the gravity of my position."

The girl cried and remonstrated, "We are in America. You are old fashioned and you don't understand."

"That may be," the father said, "but I will not go out till you stop shaming me, your mother and your brother."

The girl promised to desist and the father went to work the next day. When the father's pay check came, he showed his daughter how much less it was than it would have been had she not shamed him.

The article blamed juvenile delinquency on broken homes and to mothers working rather than being in the home and looking after the welfare of the children.

How may we as home-loving Latter-day Saints so conduct our homes that they will reflect the family respect, reverence, loyalty and family solidarity in these times when juvenile delinquency is rampant and there is so much to take children and parents their several ways out of the home? The Church authorities are stressing the sacredness of the home and the need of a con-

scious effort on the part of all families to preserve it in its tradition and training.

The Sunday School General Board and *The Instructor* are making a special effort to help parents in their observance of the traditional weekly family hour and of correlating daily religious teachings with those in Sunday School and other Church meetings.

Many Latter-day Saint families are observing family hour or home evening faithfully and are using it to give their children practice in preparing programs and in taking an active part in carrying them out.

One Family's Program

To illustrate: One such family of eight with a boy of 11, a girl of 9, a boy of 7, a girl of 6 and two younger girls, 3 and 2, within the month held weekly family home evenings. I chanced to hear about it and asked for a copy of the program.

The 9-year-old girl had made out the program and conducted it. Here it is just as given to me by the 11-year-old boy:

1. Prayer—the 7-year-old boy.
2. Opening song — "Jesus Wants Me, for a Sunbeam," led by the 9-year-old girl, her older brother accompanying on the piano.
3. The names and testimony of the Three Witnesses to the Book of Mormon by the 9-year-old girl who later quizzed the family in a game on the same subject.
4. Seven-year-old boy played "Yankee Doodle" on the piano.
5. Talk by 11-year-old boy.
6. Six-year-old girl sang "Tell Me the Story of Jesus," accompanied by her older brother. (She became confused and her 7-year-old brother loyally offered to help her and they sang the song beautifully as a duet.)
7. Mother talked on the importance of keeping promises.
8. Daddy talked on loyalty and the importance of all members of the family being loyal to each other.
9. Inspectors report by 7-year-old boy on condition of bedrooms, toys, books, teeth, etc., the past week.
10. New committee appointments for the following week.
 - a. Program—7-year-old boy.
 - b. Refreshments — 9-year-old girl.

c. Inspection—6-year-old girl.

d. Games—11-year-old boy.

11. Refreshments — prepared and served by 11-year-old boy.

12. Games—6-year-old girl.

a. Drop the handkerchief.

b. Dropping jar rings onto a bottle.

13. Closing prayer — 9-year-old girl.

Eleven-Year-Old's Talk

On learning the 11-year-old boy, without parental help, had given the talk, I asked him if he could write it for me. Here it is just as he wrote it:

"I'd like to show in my talk tonight that in order to understand the Gospel you must read all of it and not just part of it. For example, if you wanted to learn about the birth of Christ and no one had told you the story of it, or no one had shown you pictures of it, you might get the idea from reading *Luke*, Chapter 2, verse 15 and 16 that the shepherds were the only ones that came to see him. For as the verses say:

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

"Now if you look in *Matthew*, Chapter 2, verses 1 and 2 you read this:

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

"There is no mention of the shepherds in *Matthew*. This shows that the same story can be told by different people in different ways. So if you want to learn the Gospel and really understand it, you must read and study all of it, not just part of it."

It is reported that family hour is very popular in this family who wouldn't miss one for anything.

Maybe you have similarly successful family hour or home evening programs that you would like to share with others. We should be glad to receive them.

"As the twig is bent so is the tree inclined."

In the Russell Peterson

family hour, each one

does his part; and . . .

Father Sets the Pattern

By Audrey Redding



While the family was singing "The World Has Need of Willing Men," Father Russell got up and helped Carol Jean lead, giving her a more definite downbeat to the baton.

CAROL Jean quieted the family with "It's time to begin." She had been assigned to conduct the family hour program, and it was being held on Thursday this week because that was the only night Daddy didn't have a meeting.

"We'll start by singing 'There Is Beauty All Around,'" announced the young program chairman, opening her songbook and raising her baton. The family harmoniously responded to her leadership.

Everyone then knelt in a circle for family prayer, led by Judy, 14, eldest daughter of Phyllis and Russell Peterson of Walnut Park Ward, South Los Angeles (California) Stake. Thus began their family hour.

"We're happy to have Grandma Peterson here with us for our program," smiled Carol Jean, a 13-year-old junior high school student. "Janalee, have you chosen the scripture reading?"

Jan, 11, read "The Lord is my shepherd. . . ." and when she said "Ye, though I walk through the valley of the shadow of death," her father corrected softly . . . "Yea."

"Now, we're going to have our quiz on the Articles of Faith. Tonight we are studying the first one. Can anyone tell me what we believe in?"

Hands went up and Carol Jean called on Judy, who answered, "We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."

"Which have bodies?" was the young quizzier's next query. "God and Jesus," answered Jan.

Family Repeats First Article

After several questions and answers, the family repeated the First Article of Faith in unison, with 2-year-old Rita echoing the last words. Everyone smiled fondly at her.

"Let's have a spot check," said Daddy, "to see how

well we remember what we've been studying each family hour. Who can say the Fifth Article?" Janalee managed that one with just a little help from the family.

"Grandma," Carol Jean took over again, "will you tell us your favorite Article?"

Mrs. Peterson rose and recited, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . ." concluding with ". . . 'Joseph Smith.' I always say the prophet's name at the end of the Articles of Faith because he wrote them, you know," she reminded the children.

"Next week we shall study the Eighth Article of Faith," Carol Jean announced. "Can anyone say it tonight?"

Judy volunteered and began, "We believe the Bible to be the word of God . . ." repeating the entire Article without a mistake.

Carol Jean picked up the baton again. "Now, we'll sing 'The World Has Need of Willing Men.'"

Three-year-old Russell, Jr., perked up, "I like that song," he said with enthusiasm, "because I sing it in my Sunday School."

Father's a Busy Man

While the family was singing, Russell, Sr., got up quietly and helped Carol Jean lead, giving her a more definite downbeat. He is well qualified to give such help as he has for many years directed the stake youth chorus, conducted the singing in the Walnut Park Ward Sunday School and he once taught music in the public schools. He is also an alternate member of the South Los Angeles Stake High Council, all of which explains why it is sometimes difficult for the Petersons to find an evening free of meetings for their family hour programs.

Books and
Other Teaching Helps

The Bible We Accept

By Minnie E. Anderson



The answer by President Clark is authoritative and scholarly.

FOR GOSPEL TEACHERS

Why the King James Version? by President J. Reuben Clark, Jr.; The Deseret Book Co.; \$4.75.

WHICH version of the Bible is accepted by the Restored Church and why? This and other provocative and stimulating questions are discussed by President J. Reuben Clark, Jr.

The King James Version, completed in 1611, is a translation into English from an accepted Greek text which was a translation from the original record believed by scholars to have been written between 50 and 100 A.D.

Of the many revised translations of the Bible the latest is known as the Revised Standard Version. This version is a translation into English by scholars from a Greek text made up from various ancient manuscripts.

The Inspired Version of Joseph Smith is in close agreement with the King James Version. Only a few minor errors in translation were corrected by the Prophet.

President Clark writes that the Revised Version "has omitted many incidents recorded in the King James Version; doctrines and teachings

have been changed; doubts have been cast on fundamental expressions declaring the divinity and personality of Jesus Christ. The personality of Jesus in its Christian concept has, in effect, been challenged. That Jesus was the Christ, the Son of God; that He made the atonement for the fall of Adam; . . . that His resurrection was a reality; that He was in fact the Savior of mankind, are all basic to the Restored Gospel."

The Restored Church accepts the King James Version of the Bible and believes it to be the best record of its kind in harmony with the truths as revealed to Joseph Smith by God.



Youth, The Years From Ten to Sixteen by Arnold Gesell, M.D.;

Helps To See

Inner Self

of Youth

Frances L. Ilg, M.D.; Louise Bates Ames, Ph.D.; Harper and Brothers; \$5.95.

The happiest, most important, and sometimes frustrating years of youth are discussed by these leading authorities of the Gesell Institute of Child Development, New Haven, Conn.

Through the author's personal interviews and observations of a selected group of adolescents, together with factual knowledge obtained from study and research, parents and teachers will find a wealth of material concerning the inner self of youth. The attitudes, behavior patterns, inclinations and inhibitions of this sometimes bewildering age group come into sharp focus.

A really good book!

► *If I Were In My Teens*; Bookcraft Inc., by special arrangement with the *Improvement Era*; \$2.

Read what General Authorities and other prominent Church members and leaders of youth have written under this captivating title.

A precious book for every home and Sunday School Library.

FOR THE ALERT MIND

► *Maud Adams, an Intimate Portrait* by Phyllis Robbins; G. P. Putnam's Sons; \$5.00.

A delicate and charming biography of America's beloved actress, Maud Adams. Her mother's father

and mother were early converts to the Church of Jesus Christ of Latter-day Saints. Her early childhood was spent in Salt Lake City. A book to be deeply enjoyed!

► *As I See India* by Robert Trumbull; William Sloane Associates, \$4.

The author lived in India for seven and a half years as a newspaper correspondent. He has written a fascinating story with great

understanding and insight into the social, political and traditional customs of the people. His vivid descriptions catch one's interest at once.

► *Eisenhower, the President* by Merlo Pusey; The Macmillan Company, \$3.75.

An extremely well written book about a man who commands the respect of the world and the love of the American people. Full of information and interest, the book is written by an eminent Latter-day Saint journalist who creates a clear picture of events in recent years.

► *The United States in History* by James T. Shotwell; Simon & Schuster, Inc.; \$3.50.

A short history of the United States from its beginning to the present. An excellent book for the home library.

NEW TEACHING HELPS

ATTENTION! A brand-new Gospel teaching department on the mezzanine of the newly remodeled Deseret Book Co. has recently been opened. Write to Mrs. Janice Hardy at the Deseret Book Co. for Teaching Aids Catalog and the 1956 Price List and Order Form for manuals, supplements and supplies.

For Teachers of Small Children:

Farmyard scenes and animal sets for flannelboard\$1.00
 "The Home of the Happy Family" (cutouts).\$.20
 Puppets and Bible plays\$1.25
 Spool marionettes\$.50
 Colored flannel with painted background scenes of Palestine (four scenes)\$2.75

For Church History Teachers:

Packet of 97 pictures in rich colors, 8 x 10 inches\$3.00

For Teachers of the Old Testament:

Picture packet No. 8 (37 colored pictures—8" by 11")\$2.10
 Two rolls (Part I and II) of 26 Old Testament pictures (18 x 22 inches) that flip over like a calendareach \$3.50

Four rolls (Part I, II, III and IV) of New Testament pictures (18 x 22 inches) that flip over like a calendar; Part I has 15 pictures, others have 16 pictureseach \$1.50
 Gospel graphs and suede graphs\$1.25 and \$2.25

For Teachers on Life of Christ:

Flannelgraph picture (Packet No. 2)\$1.50
 Film strips, Life of Christ Visualized, colored (11 film strips on events in His life)each \$5.00
 (May be rented for \$1.00)

For Teachers of Lives of Ancient Apostles:

Film strips, Life of Paul, black and white\$3.00
 (May be rented for \$.50)

For Teachers of Our Standard Works:

Pictures of temples, black and white, packet set\$.80
 Our presidents (9 colored, 8 x 11 inches)\$.60
 Temples (12 colored, 8 x 11 inches)\$.80
 Book of Mormon (8 colored, 8 x 11 inches, Friberg's)\$1.00

A SYSTEM FOR IMPROVING GOSPEL SCHOLARSHIP

(Concluded from page 212.)

a lesson, and when we get before the class, we can more easily adjust our presentation to the class reaction.

At this point, it is proper to pause and review our system. The first step has been the one by which we added the specialized material prepared by the author of the lessons to our own general reservoir of Gospel understanding. Someone may properly ask if there need be any other steps. Isn't this the same process through which the author went? Why do we as teachers need to go through it again? Hasn't the job been done for us?

Some teachers may feel that all they have to do is absorb the material from this one source and present it. But that is not scholarship and no improvement can come from such a system. No teacher has the same resources of material or the same reactions to that material; no teacher can be in complete accord with the author's sense of relative importance or pattern of timeliness in presentation.

Each of us needs to make a contribution of individual scholarship, to filter the material through his own mind and color it with his personality. Our scholarship can only grow when we satisfy this need.

But there is still one final step, one final test of our scholarship. Though the process of acquiring and arranging knowledge is important, it is actually only a necessary preliminary step to our ability to give it out again to our students as a simple, clear and easily understood picture. Before we can do this, we must achieve complete clarity in our own minds. The lesson material must be ours to command, because we have both understood and shaped it into a lesson for ourselves. We cannot transmit clearly to others that which is not crystal clear to us.

To sum up: A sound system for improving Gospel scholarship is one which will enable the teacher to achieve and transmit a unified and integrated lesson with the greatest possible clarity. This demands an ability to draw on all available resources of general knowledge (including the manual) and — by a system of temporary specialization involving research, selection and arrangement — remold it to become a part of our own knowledge, and present it, a unique and personal lesson, the product of an expanding scholarship.

"Come, We That Love the Lord"

By Alexander Schreiner

SEPTEMBER, 1956, "Come, We That Love the Lord," *Hymns - Church of Jesus Christ of Latter-day Saints*, No. 25.

FOR CHORISTERS: This hymn is not generally known among our people, so we need to teach it as something new. We recommend that you ask the people to hum it softly while the organist plays it through once. This technique of introducing a new hymn is profitable in two ways: the singers are enlisted into the learning activity, their attention is focused to the matter at hand, and secondly, they are able to hear the organ melody clearly because of the fact that they are humming softly.

As to tempo, let it be so moderate, or medium, that no one will be aware of its being either too fast or too slow. The matter of tempo is the director's business, and his alone, and need not be brought up before the singers at all. Do not ever ask them to sing faster or slower. Just lead them like a good shepherd. You (together with the organist) indicate the tempo by your leading, and the people will be glad to follow, especially if your tempo is natural; that is, a suitable one. Such a tempo is one which calls no attention to itself.

The message of the hymn is the matter at hand; call attention to it always. All else is accompanimental.

Do you know the technique of beginning a hymn in your manner of leading? This hymn begins with an upbeat, and you should give a preparatory beat before that. This situation is a stumbling block for many of our inexperienced leaders.

The preparatory beat will here be the third beat, which should be indicated by your right arm (your left arm also, if you wish) swinging outward, after which you swing upward for the first note of the hymn. Your preparatory outward swing needs to be done so well that the people will automatically take an inward breath with it, so that they

are then ready to sing with the first note of the upbeat. You will need to practice this very well so you can do this procedure automatically and without thinking about it.

Are you constantly improving your conductor's habits or do you think your conductor's habits are already complete and perfect? Better check up on yourself and others in the monthly preparation meeting. May your success begin there.

FOR ORGANISTS: This hymn is considerably more difficult to play than it is to lead. The difficulty lies mostly in the many different notes to be played, with as many as six different chords per measure. Our only recommendation to surmount the difficulty is to practice playing it.

But please do your practicing, as you do the brushing of your teeth, in advance of Sunday School. Do

not even do your practicing on Sunday morning, for that is a bit too late, and it is the height of bad taste to be practicing on the organ at a time when people are assembling to worship. You may, however, practice it if you wish in your preparation meeting class. I hope you will all give this wonderful hymn a good workout at this meeting.

What stops? Bright ones, with upper pitches and octave couplers and without the shaking quality of the tremolo. We would not use it on the great organ in the Salt Lake Tabernacle.

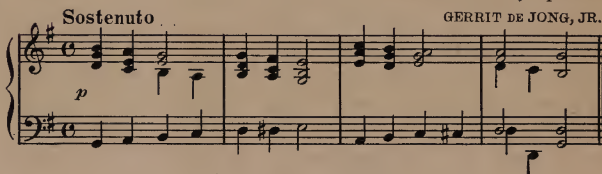
What about pedals? They will be very difficult and even forbidding in the second phrase. Do not mind omitting them entirely, if need be, and giving your attention to playing all four parts well in the hands.

Will you try it in your monthly preparation meeting? Please do.

Sacrament Music and Gem

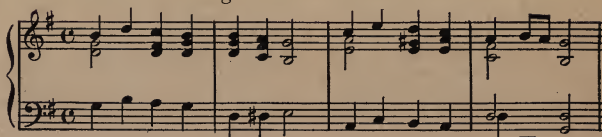
For the Month of September

GERRIT DE JONG, JR.



SACRAMENT GEM

JESUS answered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."^{*}



^{*}John 3:16.



Let CHARTS Work for You

Compiled by Jack M. Reed

"TELL the story with charts."

That's the suggestion of Edward D. Maryon of the University Stake (Salt Lake City, Utah) Sunday School superintendency, whose picture frame chart scroll was explained in the June issue of *The Instructor*.

One of his chart scrolls outlines the making and use of charts and graphs. The 32 charts on his scroll emphasize his topic, "Tell the story with charts."

Purpose of charts, he says on the scroll, is for (1) analysis—showing trends, helping evaluate need for further study, and (2) presenting data—clearly showing relationships.

He lists several kinds of charts: line charts, bar charts, circle charts and pictographs.

In planning charts, "achieve simplicity, accuracy, adequate size, proportion, emphasis and attention," Brother Maryon explains. Regarding simplicity, don't forget that you should be designing with a group of viewers in mind. Too many lines on one graph or too much material on one chart would be confusing, particularly to those seated farther away from the chart.

Proportions may be more impor-

tant than you think in drawing charts. On a line graph showing peaks and depressions, for example, a tall and narrow chart will give more pronounced impression of the difference between the peaks and depressions than will a squat chart, even though both use the identical figures.

In making the chart, Brother Maryon would stress (1) checking data carefully to insure accuracy; (2) planning to scale and penciling the lines before inking them; (3) leaving adequate room for legible lettering; (4) finishing the chart by erasing pencil marks and sprucing it up.

Summarizing, Brother Maryon says, "The graph is *simple* in its detail and terms, *accurate* in presenting a clear-cut picture with captions and title large enough for *easy reading*, and properly *proportioned*. The curves stand out clearly for proper *emphasis*, while care is taken to insure *skilled execution*. Clever ideas are used to gain needed *attention*."

He ends the chart scroll with the figure of a teacher reclining, taking life easy. The teacher is holding up a chart and says, "Let charts work for you!"



TELLS THE
STORY
WITH
CHARTS

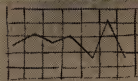
PURPOSE OF
CHARTS

1. ANALYSIS
HELPS EVALUATE
NEED FOR FURTHER
STUDY—SHOWS TRENDS.

2. PRESENTING DATA

SHOWS RELATIONSHIPS
QUICKLY—CLEARLY.

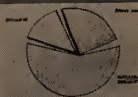
KINDS
OF
CHARTS



1. LINE charts



2. BAR charts



3. CIRCLE charts

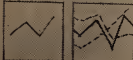


4. PICTOGRAPHS

WHEN YOU
**PLAN
A
CHART**

achieve:
SIMPLICITY
ACCURACY
ADEQUATE SIZE
PROPORTION
EMPHASIS
ATTENTION

SIMPLICITY

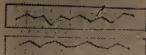


DESIGN WITH A
GROUP IN MIND

PROPER SIZE



ACCURACY



A TRUE PICTURE



PROPER
PRO-
POR-
TIONS

DETERMINES MEANING

EMPHASIS for



READABILITY



ORIGINALITY ^{and}
ATTENTION

MAKING
THE
CHART



CHECK DATA
FOR ACCURACY



2. PLAN SCALE
PENCIL IN LINES



3. PLOT DATA
IN PENCIL

UNIVERSITY STAKE
PRAYER ATT.
& ATTENDANCE RECORD

4. PLAN LETTERING



15. FINISH CHART



NOW FOR A
QUICK REVIEW

THE GRAPH IS
SIMPLE IN ITS
DETAIL AND TERMS,

ACCURATE IN
PRESENTING A
CLEAR CUT PICTURE,

WITH CAPTIONS &
TITLE LARGE EN-
OUGH IN SIZE FOR

EASY READING
AND PROPERLY
PROPORTIONED

THE CURVES STAND
OUT CLEARLY FOR
PROPER EMPHASIS,

WHILE CARE IS
TAKEN TO INSURE
SKILLED EXECU-

TION. CLEVER
IDEAS ARE USED
TO GAIN NEEDED
ATTENTION.

LET CHARTS
WORK FOR
YOU!



FOR each teaching aid item published in the Library and Visual Aids department, *The Instructor* will pay one dollar upon publication. Mail ideas to the Editor, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

Photographic Records Are Remembered

Conducted by Wallace G. Bennett

1956		PICTURE RECORD	
SUNDAY SCHOOL - OFFICERS AND TEACHERS		CANADIAN MISSION	
HAMILTON BRANCH			
HAMILTON BRANCH PRESIDENT	NAME: WILLIAM AYRES	JUNIOR SUNDAY SCHOOL PLAIN	JOAN ARMSTRONG
ADDRESS: 57 EAST 24th St.		451 STEPHAN AVE. SOUTH	
FIRST COORDINATOR	NAME: JAMES NICHOLSON	ASSISTANT LIBRARIAN	JEAN FARRAWAY
ADDRESS: 31 East 14th St.		271 EAST 12th STREET	
SECOND COORDINATOR	GEORGE MARR	COURSE # 26 - TEACHER	FREDERICK GLORESHAN
20 WATSON AVENUE		178 NEW ST. Linda Court - HIR	
SUNDAY SCHOOL SUPERINTENDENT	ALVA O. JONES	COURSE # 14 - TEACHER	GRACE (BELLE) COLEMAN
Rt. 2 EUSTICE COT.		113 KESTER STREET	
FIRST ASSIST. SUPERINTENDENT	JOHN A. CARD	COURSE # 10 - TEACHER	SAUL OAK BELL
300 REYNOLD ST. OAKVILLE, ONT.		12 KEMORE ROAD, HAMIL	
2nd. ASSIST. SUPERINTENDENT	JOHN WRIGHT	JUNIOR SUNDAY SCHOOL CO-ORDIN	IRA HARR
25 SOUTH ROAD EAST		40 WATSON AVENUE	
SUNDAY SCHOOL SECRETARY	EVERETT JONES	COURSE # 7 - TEACHER	ELIZABETH LEBO
36 WATSON ST. Apt. 2		215 EAST 12th STREET	
ASSISTANT SECRETARY	GORDON P. HILMAN	COURSE # 2 - TEACHER	GRACE M. SCOTT
300 W. AVE. WESDALE		41 MYRALE AVE.	
LIBRARIAN - & - CHORISTES	JAMES H. SPENCER	COURSE # 1 - TEACHER	MARGARET JONES "SER"
24 ASHLEY ST. N.		Rt. # 2 EUSTICE COT.	
SUNDAY SCHOOL ORGANIST	DOROTHY M. DAWSON	COURSE # 1 - TEACHER	MARILYN AYRES
7 R. A. SANDRA		47 EAST 24th STREET	
ORGANIST & TEACHER	GRAFF P. HILLMAN	ASSISTANT TEACHER	DORREAN BREDSCH
300 W. AVE. WESDALE		240 WEST 2nd STREET	

Charts like this acquaint members of Hamilton Branch with their officers and teachers.

Supplemental Photo Record

EVERETT Jones, secretary of Hamilton Branch Sunday School in the Canadian Mission, keeps not only the usual records but a picture record as well.

He has a record by picture of all officers and teachers. He also takes a picture of each pupil and mounts it on a small piece of cardboard with a 1x1 1/2-inch calendar of the next year. At the year's end he lists on the back of the mount, the pupil's name, age, birthdate, course, Sunday School attendance record and punctuality. This makes a wonderful reminder of their attendance.

Brother Jones is described by John Wright, second assistant superintendent, as an energetic and patient man who does more than is required.

The 1956 picture record of Hamilton Branch officers and teachers is

shown. Something like this would be valuable in the historical section of the minute book or could be put on the ward bulletin board to acquaint members with the officers and teachers.

Novel Enlistment Campaign

COMMANDER Howard F. Grindling, Gospel Doctrine teacher in Norfolk Branch (Virginia), is successfully using naval tactics in the class enlistment program. He is assisted by his wife, Ruth, the class secretary.

A large, accurate map of the Norfolk area was mounted on beaver board. All active members of the class were assigned code numbers. Small red flags indicating the code numbers were pinned at the geographic location of the members' addresses. The inactive members

were assigned code numbers on green flags which were then inserted at the geographic location of their addresses on the map.

Active members were asked to select "inactive green" code flags nearest their homes as a visiting responsibility. If an inactive member became active, his color code was changed to red and he was asked to work in the recruitment program. Visual bar graphs were posted weekly to reflect active membership, potential membership and the number in attendance.

Let Your Library Grow, Too

STARTING with a few shelves and an apple box file in an old cloak room in 1952, the Riverton Ward library in South Blackfoot Stake (Idaho) has grown until it is now a well stocked library, used by the entire ward. Library experience to date will also guide planners of the ward's new chapel, construction of which is scheduled to start this year.

A library party was held by Sunday School officers and teachers to get the library started a few years ago. Each teacher brought two fruit pies and each class furnished a number for the program. Each class also provided a book autographed by class members. Proceeds from the party bought needed library supplies.

Afton Seelos, first ward librarian, started collecting pictures and magazines. The pictures were mounted,

(Concluded on page 220.)

Collect the Budget Fund the Fun Way

By General Superintendent George R. Hill

THE Sunday School pays its way. It always has. Unless the Church policy changes with regard to auxiliaries it always will. We support the First Presidency in their desire to have every auxiliary self-supporting.

How is a stake going to raise its Budget Fund without a lot of disagreeable drudgery?

Try making it a competitive game between the wards in a stake and the stakes in the region or in the Church. Most red-blooded Americans love a contest.

Such a contest was an *Instructor* subscription contest between the stakes from Payson to Brigham City. It was a game and it was fun, and how the subscriptions did roll in for stakes participating.

Why not raise the Budget Fund by a similar contest between the different wards of a stake? The cost of the prize could be inconsequential and could be awarded at the October Sunday School Preparation Meeting. A picture of President McKay in color, which could be used as a choice visual aid, sells for 10 cents at the Deseret Book Company and could be an appropriate prize.

You have no idea the number of stakes that are vying with each other to be the first to have their 100% Budget Fund reach the General Board office after Budget Fund Sunday.

Meanwhile the ward, the stake and the General Board Budget Fund could be raised quickly the fun way and stake and ward Sunday School needs for the year met by the one drive.

The Budget Fund for 1955 is ten cents for each person of record in the ward for stake and General Board use, to which quota is added five cents for ward Sunday School expenses. More may be added for ward expenses if the bishop and ward superintendent so decide.

The ten cents for each member of record in the ward should be sent to the stake superintendent. The stake superintendent then sends 80% of the amount received to the General Secretary, Deseret Sunday School Union, 50 North Main St., Salt Lake City, Utah.

The Budget Fund quota for each ward or branch is determined from the latest monthly report (usually May or June) and the quotas are sent out by the general secretary to each stake superintendent who then gives to each ward in his stake its quota.

It is permissible to take the Sunday School Budget Fund from the ward budget if the bishopric and ward superintendency so desire.

Those desiring to use envelopes in the collection



Remember "Bring-a-friend" Sunday, too.

of the Budget Fund may order them from the Deseret Book Co., 44 East South Temple, Salt Lake City, Utah. Half the cost of these will be paid by the Deseret Sunday School Union, making the cost to the ward 17½ cents per hundred.

Sept. 17 is Budget Fund Sunday, unless stake quarterly conference falls on that day in which case it may be moved ahead or back a week. Any stakes desiring to collect the Budget Fund at times other than September should secure permission from the general secretary, giving the month their collection is to be made.

Let's Try for the Honor Roll

THE third Sunday in August is "Bring-a-friend" Sunday. Two others are in April and November.

Each stake which can qualify by having 100% attendance of the members of Courses 6, 8, 10, 12 and 14 in each of its Sunday Schools Sunday, Aug. 19, and which will send word to the general secretary to reach him by Monday, Sept. 3, will be listed on an honor roll to be published in the November *Instructor*.

How we would like to list 227 stakes as qualifying in this first stake attendance honor roll! Several of them are in striking distance of that goal for these classes already.

Children who may be away on vacation Aug. 19 may still enable their classes to qualify by attending Sunday School where they happen to be vacationing. They should then send immediate word of the Sunday School class they attended to their own Sunday School superintendent so that their attendance may be included in the report sent to the stake secretary in time to be forwarded to the general secretary, Deseret Sunday School Union, 50 North Main St., Salt Lake City, Utah, by Sept. 3.

No worthy goals are ever reached without effort. Sunday School roll books tell us specifically who should be in attendance at each of these classes. All of these classes are organized. By making a concerted effort we are sure each may reach its goal of 100% attendance Aug. 19. Barring sickness, those teachers who are determined to have all members of their classes present on that third Sunday can, with faith and hard work, achieve their goals.

Every effort should be made to have each lesson prepared on a pupil-centered basis that day and so taught that it will bring the pupils back the following Sunday. Similar extra effort should be given to the lessons taught on the 5th and 12th of August as a special build-up for "Bring-a-friend" Sunday, Aug. 19. Early

and thorough planning and follow up constitute the price of success.

QUESTION BOX

Board Members' Talks

Q. Each member of our board has an assignment to visit some Sunday School in the stake every Sunday morning except Fast Sunday. For years in this stake it has been the procedure for the ward superintendent to ask one of the visiting stake board members to speak briefly after the Sunday School has reassembled. Now that a ward has a stake visitor each Sunday this brief talk has become regular Sunday School procedure in this stake, the speaker always being announced. Since in the ideal Sunday School no announcements are made, should these talks be discontinued?

—Blackfoot Stake.

A. The paragraph on notices, *The Sunday School Handbook*, page 24, and the reassembly, *The Sunday School Handbook*, page 26, should be sufficiently clear on this. When talks are made, a real worthwhile message should be given. They should only be made when the member has a message to give.

Manuals for Class Members

Q. Is it the purpose of manuals to get greater pupil participation by making assignments to members

of the class? Can a teacher depart from the supplement in manner of teaching?

—Eastern Canadian Mission.

A. The manual is printed in the hope that each member of a class will have one and study it faithfully. Class members learn in direct proportion to their own efforts. Assignments are frequently suggested therein.

The teacher's supplement contains a suggested organization of each lesson by means of which it is hoped to motivate growth in the knowledge of the Gospel. The successful teacher is the one who can stimulate class participation. While the supplement's approach is suggested, it is by no means a must. It is only one means of teaching.

Selecting Class Officers

Q. What is the proper manner of determining class officers?

—Emigration (Salt Lake) Stake.

A. The class officers (president, two counselors, secretary and a librarian) should be selected by the superintendency in collaboration with the teacher of the class and ward bishopric. Then they should be presented to members of the class for a sustaining vote.

EDITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, *The Instructor*, Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

NOTES FROM THE FIELD

(Concluded from page 218.)

many at faculty meetings with the teachers helping. Each class had a folder for its visual aids every Sunday. Sister Seelos brought something interesting to place on the library door every Sunday morning to attract attention.

Henrietta W. Davis was named librarian after a reorganization of the ward in 1954. She displays at each faculty meeting visual-aid material available in the library. She also tries to add something new to the library each month.

Sister Davis reports the bishopric to be cooperative and generous. When she went to Relief Society Conference in October the bishop gave her \$15 to spend on the library. She returned with flannel and groove board stories for every department, a new world map and many things that had been needed.

Unusual Record of Service

AFTER more than sixty years' service as a teacher and executive in auxiliaries of the Church, Nettie Hunt Rencher was recently released from her latest position, teacher of the Gospel Doctrine class in Snowflake Ward, Snowflake, Ariz., at the age of 83.

When she accepted this latest call, the average attendance in the class was 15. At the time of her release the average was 34. Often as many as 50 were present. Such is the measure of her effectiveness over the years.

One of the highlights of her Church service was her term as head teacher in the Kindergarten Department of the Eagar Ward Sunday School for eight years. She greatly enjoyed "planting little feet on the Sunday School road," as she puts it.

She was secretary of the stake mission in Snowflake when all work being done with the Indians of Arizona and New Mexico was under the supervision of this mission. She took special care in obtaining all information possible for each baptized Indian, that it might later be helpful in genealogical work.



Marie Northrop

Encourages Genealogical Classes

EVERY ward in Glendale Stake in the Los Angeles, Cal. area has a Genealogical Training class organ-

ized—thanks, in a good measure, to the efforts of Marie Northrop, stake departmental adviser.

"Don't underestimate the value of the Genealogical classes. They are a small nucleus for great work and a blessing for untold numbers of living and dead," she said.

COMING EVENTS

August 19, 1956
"Bring-a-friend" Sunday

September 16, 1956
Sunday School
Budget Fund Sunday

September 30, 1956
Suitable Date to Begin
Teacher Training Classes

IF there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

I hope I may always have firmness and virtue enough to maintain what I consider to be the most enviable of all titles—the character of an honest man.

—George Washington.



The Closing Exercise

Another Opportunity for Worship

And like any other well-planned experience, it caps the service in a manner that will cause children to look forward eagerly to Sunday.*

By Hazel F. Young

THE organist is seated at the organ playing soft music. The door of the Junior Sunday School chapel is opened by the coordinator and the boys and girls, led by their teachers, file quietly back into their places. The members of the Junior Sunday School are re-assembling for their closing worship service.

Quite frequently the question is asked, "Is it necessary to bring back all the children for a closing song and prayer?" Of course the answer to such a question may depend upon local factors. Because of double occupancy of ward buildings, the physical facilities may not be conducive to reassembly for closing exercises. But it should not depend upon the attitude some Junior Sunday School officers and teachers might have toward the lack of purpose or significance of such a service.

An orderly and well planned reassembly contributes the finishing touch to a successful service. It can well be the spiritual climax of the day. It is certainly worth the time and effort of thoughtful planning and presentation, as it provides one more opportunity to worship our Heavenly Father.

The reassembly period is a part of the recommended program of the Junior Sunday School because of the opportunities it provides for spiritual development of children.

Little children have another opportunity to come in contact with the influence of the Priesthood of the Church as they worship under its directing power. As one attempt to achieve more reverence in our chapels, emphasis has been given to the importance of the Priesthood's guidance of the worship services. A member of the bishopric and the member of the Sunday School superintendency in charge of Junior Sunday School should be in attendance every Sunday morning, not as visitors, but as participating members.

They have opportunities to make the children feel welcome, to preside over the opening worship service and to set worthy examples of reverent conduct at all times. They have further opportunity to preside over the closing service, saying a word of "thanks" and "good-by" to children as they leave and extending a

cordial invitation for them to "come again next Sunday."

This contact with the Priesthood gives a blessing on the performance of the day and helps little children look forward to another happy experience next week.

During the closing service little children may again worship our Heavenly Father through music. They may respond with a feeling of reverent quietness as they listen to the sacred strains played by the organist as they reassemble. They may rejoice again in the goodness of our Heavenly Father as they unite in singing an appropriate song, led by a well-prepared adult who is sympathetic to the needs and efforts of little children and who realizes the strength and power of a closing song's being a prayer unto our Heavenly Father."

During the closing service little children may again participate in the soul-satisfying group experience of prayer. The closing prayer is a benediction, expressing thankfulness for our Father's loving care which has guided the complete service and asking that His spirit might go with us to direct our daily living. It is a

*This picture of the Yale Ward Junior Sunday School, Bonneville Stake, shows the Kindergarten and Primary children returning to their chapel for closing exercises. Betsy Sorborne (left) is the secretary and Ruth Laughlin is the coordinator.

wonderful experience and the ideal way to conclude a worship service.

During the closing service the coordinator or superintendent may take the opportunity to compliment the children on their behavior and interest in the program of the day. Special mention might be given to one of the class groups — usually the one the coordinator and superintendent have just visited.

A little part of the class experience might be shared with the whole group, such as a scriptural passage, a lovely poem or some pictures created by children as a part of their lesson experience.

During the closing worship service the coordinator or superintendent may take the opportunity to ask for the whole group's cooperation in some special project. It may be a reminder about their enlistment assignment, to "bring a friend next Sunday," or it may be a plea for more reverential conduct as they leave the chapel to join with parents in returning to their home.

A reassembly period and closing worship service makes provision for a uniform closing time for the whole Sunday School, both Senior and Junior, and thus eliminates confusion.

Take advantage of the opportunities the closing worship service offers you. Let it help you motivate little children to truly live the beautiful Gospel of Jesus Christ. As they meet together again and lift their sweet voices in songful praise and breathe "amen" in unison to a closing prayer offered in gratitude for His loving guidance, each might be stirred to feel that "It is good I came this day to the House of the Lord."

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NEXT MONTH'S ARTICLE

NEXT month's article will be "Testimony Begins and Grows," by Addie L. Swapp.

• • •

SACRAMENT GEM

IN memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh
Our faith in Christ our Head.

Junior Sunday School SONG OF THE MONTH September, 1956

Let Your Hand Guide Them

"Jesus, Once of Humble Birth,"
The Children Sing, No. 15.

TO teach this hymn will be a great challenge. It is one we love to sing and one that is sung often. Its words have the power to unify the feeling of a Latter-day Saint congregation. Therefore it is important that we begin teaching it to our children in Junior Sunday School. As choristers, we need a testimony along with a sincere and humble desire to carry out our assignment as teachers of the Gospel through music.

The message to teach is repeated in the last two phrases, "Now He comes on earth to reign." If these are the only words the children learn, we have done well. However, the older children will gradually be able to sing all of the first stanza as it is sung over and over.

Write the phrase "Now He comes on earth to reign" in large print so all can see. This can be on a chalk board, a strip of cardboard or a flannelboard. Have the children read it after you. Now have them listen for these words as the hymn is sung. Let the teachers stand up in front and sing the first stanza. Each Sunday the chorister and officers and teachers could sing the first three phrases while the children sing the fourth and fifth phrases when their turn comes.

So they will understand what they are singing, we need to explain the words to them. Do this very briefly and simply, avoiding all detail which might be confusing to them. Perhaps the following suggestion might be helpful.

Jesus was born in a manger. When He grew up He traveled around the country teaching people to be kind and to love one another. But there were some wicked men who did not like Him and they had Him put to death. But you know, boys and girls, in the Bible and in other books we have in this Church it tells us that when the right time comes, Jesus will return to earth to be the leader of His people. That's what it means when we sing "Now He comes on earth to reign."

Sing this hymn at a rather slow tempo, so the words are clear and smooth. When it is time for the children to sing their part, let your

hand guide them along the printed words in front of them. Use the interval pattern to help them know their voices are to go up or down. Teach only the first stanza and use the accompaniment all the way through.

—Edith Nash.

• • •

IDEA EXCHANGE

Song Introductions

FROM West Boise Stake comes this idea: The chorister places a large picture or drawing of a chapel on a flannelboard. In one corner she puts colored cutouts of two birds. Several black notes are placed close to the chapel as though music were coming out of the chimney or the windows.

Then the children are told that these birds are sitting together, singing, when suddenly they stop and say to each other, "Where's that pretty music coming from?" They decide it is coming from the chapel so they fly over and sit on the roof to listen.

A child is chosen to pick up one of the black notes from the flannelboard and on the back of the note is the title of the song they have learned. The children sing the song with their very sweetest voices because the birds are listening.

This is a good way to review songs.
—Edith Nash

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QUESTION FROM THE FIELD

What Should Their Age Be?

Q. Should children nine years of age in Course No. 6 be in the Junior Sunday School? How are the age groups planned?

A. Ordinarily Junior Sunday School covers Courses 1 through 5 or children near three years of age to seven or eight years, eight years old on uneven years. Children are enrolled in the Nursery class all during the year and the various age groups are usually taught grouped together in a circle: the near three-year-olds in one group and the near four-year-olds together, etc. They study Course 1. For the uneven calendar years the four to five-year-olds are grouped separately and study Course 1a.

Courses 2 and 3 are for children five and six years of age, respectively. Courses 4 and 5 are for children

seven and eight. January 1st is the planned promotion date.

If housing problems necessitate having children of Courses 6 and 7 in Junior Sunday School, it is well to adjust the worship service program to meet their needs, too. With large numbers of children in the Nursery classes, the tendency is to direct the services toward the very young children in attendance and neglect those of seven, eight. Superintendents and coordinators should guard against this procedure.

—Eva May Green.

ENRICHMENT MATERIAL

They Asked in Faith

A YOUNG boy was asked to go on a mission. Although he wanted to go, he knew his parents could not afford to send him. That night when he told his mother and father about the talk he had had with the bishop, they said they would pray about it and see what they could do. The next day his mother asked him if he really wanted to go on a mission. The boy said that was the one thing he wanted most to do, but he knew it was impossible. Then his mother told him that if he really wanted to go and if the Lord wanted him to go, she knew the Lord would help them provide for him in the mission field. So the boy told the bishop he would be able to accept the call.

When they were packing, the mother took the boy's overcoat out of the closet. It was an old overcoat, and he had worn it for a long time. The boy looked at it for a few minutes and saw how shabby it was, but he knew there was no money for a new one. Then he told his mother he had heard it was quite warm where he was going, and he would be able to do without a topcoat.

One very cold winter morning the mother went out onto the porch to bring in the milk so it would not freeze. As she watched the milkman come up the walk, she saw he was not dressed very warmly, and he looked very cold. She asked him why he did not wear an overcoat, and he told her he did not have one. Then she brought out her son's overcoat and gave it to the young man. The milkman was grateful and went away very happy.

A few days later the boy wrote and told his mother that since they were having an unusually cold winter he needed his overcoat. The mother was heartsick. She knew they could not afford to buy a new coat, and she did not know what to do. So she went into the bedroom and told the Lord she had given away her son's overcoat to someone who needed it. She asked if He would in some way see that her boy had an overcoat, too.

In two or three days a letter came

from her son. He told her not to send his coat as he now had one. One day when he and his missionary companion were going from door to door telling the people about the Gospel, they had met a very friendly lady. All the time his companion was talking to her he observed the lady looking at him very closely. Finally she turned to him and said she noticed he was not wearing an overcoat on such a cold day. She wondered if he would do her a favor and accept her son's overcoat. Her son had recently left for the army and would not be needing his coat. The lady invited the missionaries into her house, and the boy tried on the coat, which was exactly the right size.

The boy's mother was very grateful to the Lord and did not forget to thank Him for answering her prayers and taking care of her son.

—Edith Nash.

(This true incident was related in a two and one-half minute talk by Sister Paula B. Nauman in the South 18th Ward.)

NIGHT — July 24, 1847

WHEN the cool hand of night smoothed the desert's hot brow
There was fragrance of earth newly turned by the plow;
The encampment at rest in that broad, peaceful space
Was no more to be broken, for this was the place.

Now the women were thinking of scrubbed wooden floors,
Of white curtains, of spinning, of cupboards and doors,
Of involved quilting patterns for needles to trace,
And the homemaking joys for which this was the place.

But the drowsy men pictured the stirring of sprouts
And new courses for streams; deeds had brushed aside doubts.
They beheld homes and farms change the land's parching face
Through the bread-winning toil for which this was the place.

And the vision-wrapped prophet raised spires to the sky,
Set out flowers on the desert, saw time nullify
All the hurts of the past — beheld works win the race
In the triumph of faith for which this was the place.

—Iris W. Schow.

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To Utah— by Hand

By Preston Nibley



After the long day's trek, cool water felt good to them.

FROM the beginning of the settlement of Utah by the Latter-day Saints, in July, 1847, President Brigham Young, his counselors and the Twelve had made tremendous efforts to assist poor Saints who had gathered at the Missouri River without means to make the long journey across the plains. Prior to 1856, ox teams and wagons had been purchased at Council Bluffs, or sent back from Salt Lake Valley, and the poor had been transported to Utah by their unselfish brethren.

Then came the severe winter of 1855-56 when hundreds of oxen and cattle in Utah were frozen or starved to death. President Young also noted that the wagons and equipment used in crossing the plains were being worn out and depleted. This condition caused him to write a letter to the mission president in England, Franklin D. Richards, in which he said, regarding the emigration:

"I have been thinking how we should operate another year. We cannot afford to purchase wagons and teams as in times past, and I am constantly thrown back upon my old plan—to make handcarts and let the emigration foot it, and draw upon them (the carts) the necessary supplies, having a cow or two for every ten. They can come just as quick, if not quicker, and much cheaper — can start earlier and escape the prevailing sickness that annually lays so many of our brethren in the dust.

"A great majority of them walk now, even with teams which are provided, and have a great deal more care and perplexity than they would have if they came without them. They will need 90 days rations, from the time of their leaving the Missouri River, and as settlements extend up the Platte, not that much. The carts can be made without a particle of iron, with wheels hooped, made strong and light, and one, or if the family be large, two of them will bring all they will need upon the plains."

Thus instructed, President Richards began to make plans to have the emigrants of 1856 travel across the plains by the handcart method. In a circular published in the *Millennial Star* on Feb. 23, 1856, he informed the Saints that "the emigrants this year will use handcarts in crossing the plains, in which they will convey their provisions, tents and

necessary luggage." They were further instructed, on their arrival in New York, to take the train to Iowa City, Iowa, where the handcarts would be provided.

By the first of June, 1856, 497 emigrants had arrived in Iowa City. They were divided into two companies, the first consisting of 275 persons, under command of Captain Edmund Ellsworth, and the second with 220 members, under Captain Daniel D. McArthur.

These two companies were soon provided with handcarts and during the second week of June they began the weary march of 1,300 miles, from Iowa City to Great Salt Lake Valley. After traveling three months and seventeen days, during which time eight of their number died, they arrived at the mouth of Emigration Canyon.

Here they were met by President Brigham Young and his counselors, Captain Pitts and his band, Hiram B. Clawson and a company of lancers, and given a hearty and enthusiastic welcome.

President Young addressed them, complimented them on their courage and expressed gratification that the possibility of crossing the plains in this manner had been established.

Another group of 300 persons, under command of Captain Edward Bunker, left Iowa City on June 23, 1856, and arrived safely in Salt Lake City on October 2. If this company had been the last of the season, all would have been well, but during July 1,075 more emigrants from Europe arrived at Iowa City. They were outfitted with handcarts as quickly as possible, but, because of the large number of persons, there was considerable delay.

The first company, numbering about 500, under command of Captain James G. Willie, departed for the West July 15. The second company, under command of Captain Edward Martin, left Iowa City July 28. These two companies, because of the lateness of the season, met with disaster.

All went well with the Willie

company until they reached the vicinity of Ft. Laramie (Wyoming) where they encountered cold winds from the north. On the night of Sept. 7, on the headwaters of the Platte, there was a severe frost, and a few days later, while traveling through the South Pass, they were subjected to a heavy snowstorm and 15 persons died in a single night.

During the first week of October word reached President Young, through advanced travelers, that two large companies of handcart emigrants were struggling on the plains. He quickly organized a relief expedition to travel eastward and meet them. With competent drivers, 60 teams and wagons carrying clothing and food supplies left Salt Lake City on this merciful mission. On Oct. 21 they met the Willie Company, floundering along in six or eight inches of snow; 66 of their number had died of hunger, disease and exposure.

The Martin company, in the rear of the Willie company, was huddled together in a small valley east of South Pass, endeavoring to protect themselves from the bitter weather, when they were found by their rescuers. This company had consisted of 575 persons,¹ but before they were finally brought to Great Salt Lake Valley, 135 of the number had died.

In spite of this tremendous disaster, President Brigham Young was reluctant to give up the idea of traveling across the plains by the handcart method. The following year, 1857, he requested a group of missionaries to travel eastward, using handcarts to carry their food supplies and personal possessions. They made the journey safely in 41 days — faster than any horse or ox team trains had made the trip, up to that time.

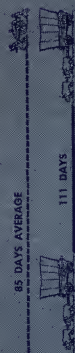
As a result, several companies of handcart pioneers made the long march across the plains in succeeding years.

¹Figure of 575 is used by Andrew Jensen when he was Church historian. Josiah Rogerson, a member of the company who compiled his information many years afterward, said there were 622 persons in the company.

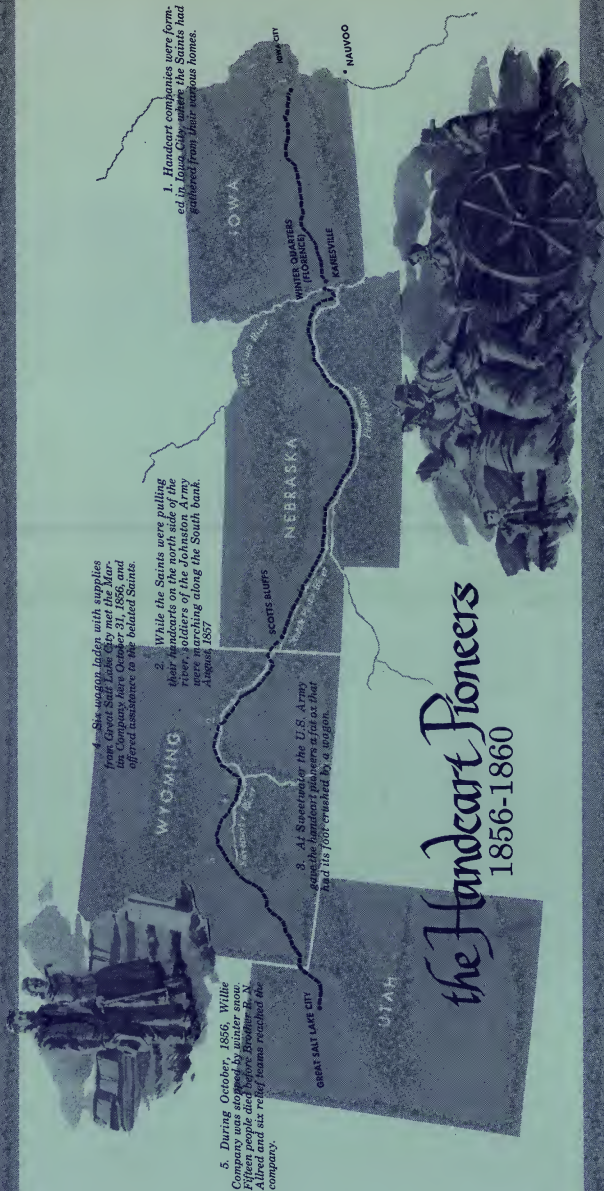
¹Millennial Star, Vol. 17, page 813.

COMPARATIVE SPEED OF HANDCART COMPANIES AND BIGHAM YOUNG'S COMPANY FROM WINTER QUARTERS TO GREAT SALT LAKE CITY

NUMBER OF PEOPLE WHO CAME TO GREAT SALT LAKE CITY IN HANDCART COMPANIES



1856	1917 PEOPLE
1857	693 PEOPLE
1859	236 PEOPLE
1860	357 PEOPLE



the Handcart Pioneers 1856-1860

ORGANIZATION OF A HANDCART COMPANY

Companies were usually divided into hundreds. For each company there were twenty handcarts, a wagon with oxen to carry provisions and tents,

and several cows. Each cart was limited to 100 pounds of freight. Personal limits of 20 pounds were placed on bedding and clothing.



Leaven of Liberty

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JEFFERSON PENS DECLARATION
He loved freedom — with discipline.

THIS week a newspaper reporter interviewed the president of one of the largest manufacturing firms in our area.

The reporter, his big, black pencil racing over a shorthand book, inquired about the executive's birth and early schooling. Then the newsman asked about college studies. The company president had taken no major course in business. He had not been an engineering student.

"My college training came at the naval academy," the businessman said. Humbly but with eyes flashing earnestness, he added: "But there I learned discipline."

The more you ponder discipline, the more you agree with my business friend that it is the sinew of successful living—including Gospel teaching. Learning and love, freedom and faith, dreams and such things as diets and schedules and pledges — all wilt without the firming fiber of discipline.

I hope to see London again some day. I often yearn for lordly Big Ben, the historic Thames, Westminster Abbey, Hyde Park and Trafalgar Square. But even more beckoning are those living symbols of London, the Royal Guards. I hope to again stand before their pink-cheeked erectness, with big bearskin hats, bright red tunics with gleaming brass, and thick-soled shoes of sparkling black. The Guards are London. Even more, they are the core of discipline in an empire known for its superior discipline.

"The Guards die with their boots clean" is a London saying. Another is: "Join the army and see the world, join the Guards and scrub it."

I shall never forget that Jubilee parade for George V on a warm May day in 1935. Along the route stood the splendid Guards, approximately six feet apart. As time wore on, people fainted all about us. That

was not unusual, with such a teeming crowd. But when one of the Guards tumbled, it was as if Lord Nelson's statue had fallen from Trafalgar.

The glistening discipline of the Guards makes an unforgettable sight in London. More important, it makes men who *deliver* when the hour is dark. For three nightmarish days, these royal soldiers stood as a rear guard against Hitler's pressing legions while the British army completed the mass escape at Dunkirk. Since 1660 the Guards have been heroes in some of Britain's finest hours.

Turning to the New World, of all the lives I have known, I can think of few that match Thomas Jefferson's for consistent, balanced discipline.

One of the brilliant biographies about Jefferson is Saul K. Padover's. He describes Jefferson's birth in a large, wooden farmhouse in Virginia. The father was Peter Jefferson, a big-muscled, huge-hearted frontiersman who loved the classics. He died when Tom was 14, the eldest son of eight children. But before Peter Jefferson died, he himself taught his son to read and write. He also taught Tom "the spirit of discipline."

If you follow blue-eyed, sandy-haired Long Tom through his 83 years, you find a life packed with achievement, friends, goodness and happiness. Much of these were the rewards of sustained self-discipline.

Every day Jefferson rose with the sun. Because he felt it helped his health, for more than sixty years he bathed his feet in cold water every morning — as governor of Virginia, congressman, ambassador to France, secretary of state, vice president, in the White House, and as farmer at his beloved Monticello. At college he was known to study 15 hours a

day, and then, for exercise, run a mile out of town and back. He ate heartily but sparingly "because he believed that one should always rise from the table a little bit hungry." He neither smoked nor played "games of chance." He "always opposed hard liquor."

When he was 75, Jefferson wrote a doctor: "I never go to bed without an hour, or half hour's previous reading of something moral, whereon to ruminate in the intervals of sleep."

Even in his own death, Jefferson was the well-disciplined patriot. Early in 1826 he knew he was dying. He drew up his will and expressed no fear of death. As the days passed and he grew weaker, he, in the words of the biographer Padover, "was fighting with every ounce of his ebbing energy to live until the Fourth of July." He did. He died at 12:50 p.m. on the 50th anniversary of the adoption of his Declaration of Independence.

Thus the architect of freedom in America in his own life demonstrated that discipline is the leaven of liberty.

Much of my hopes rest in the heart of our only son, just four. Some of my happiest hours are spent with him, shooting at pasteboard birds with a popgun and cork, or wrestling on the living room floor. There is one gift I hope to help leave him — more important even than higher learning. The Lord gave him free agency. I hope to help give him discipline. It will take a stern hand at times, I know. But stern hands, I sincerely believe, can often be the most loving.

—Wendell J. Ashton.